

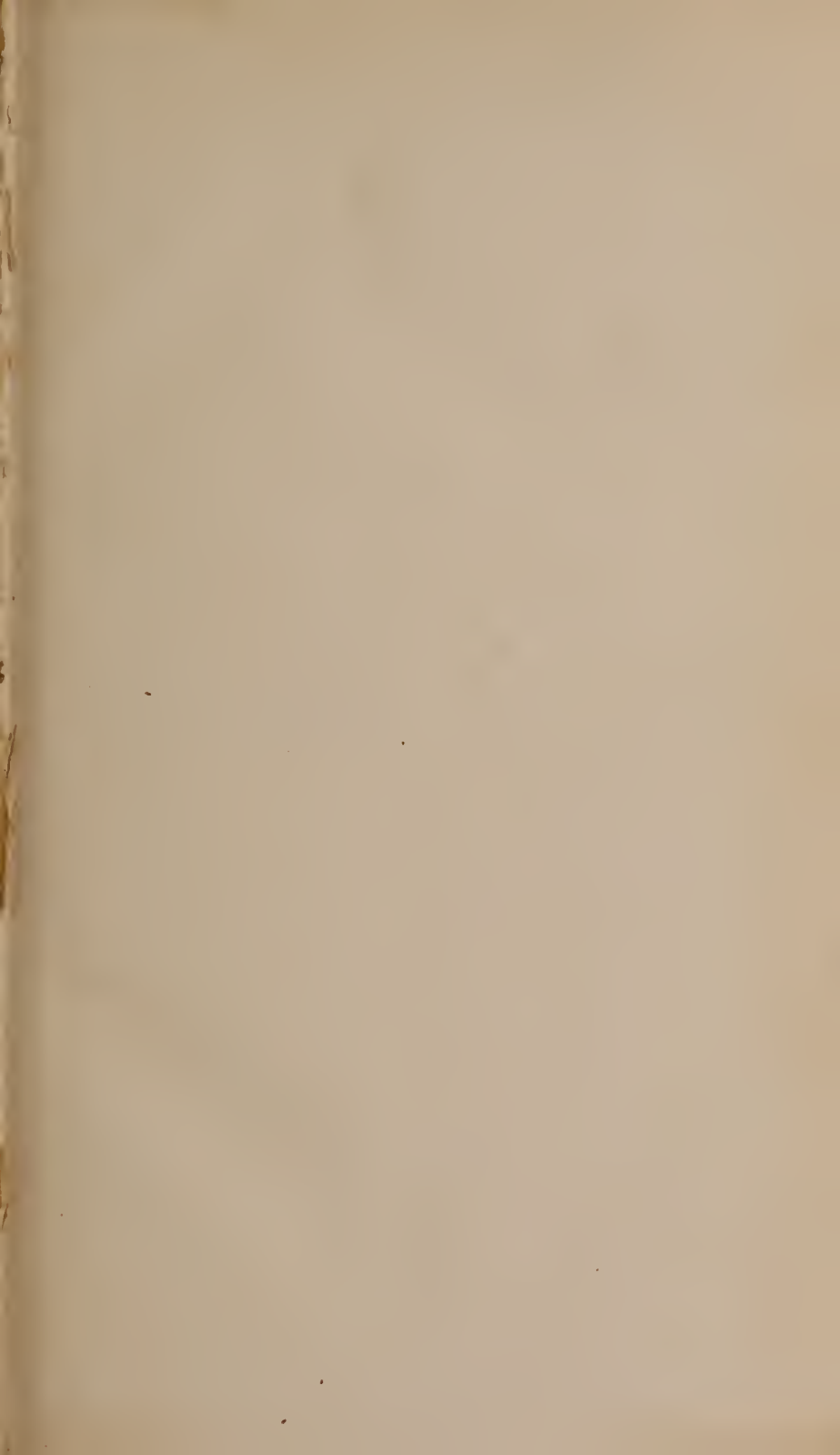


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THE  
MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions :

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1868.

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MISSION STATIONS OF THE A.B.C.F.M.  
IN  
TURKEY AND PERSIA.

SCALE OF MILES



# THE MISSIONARY HERALD.

VOL. LXIV.—JANUARY, 1868.—No. I.



## ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE year now reviewed should be gratefully recognized as one of much prosperity in the work of the Board. The missions have reported eleven new churches organized, twenty-two more native pastors settled, and the force of native laborers enlarged from eight hundred and fifteen to nine hundred and twenty-eight. The additions to the various churches by profession were 1,467. A larger spirit of Christian benevolence is manifest. In some fields, native Christians in the humblest circumstances rejoice in the privilege of contributing of their poverty to advance the cause of the Redeemer. In Eastern Turkey, one half of the entire expense of carrying on the work in the fifty-four villages and cities connected with the Harpoot Station (aside from the salaries of the missionaries and the partial support of the seminaries) is met by the native Christians; and they are already planning to take upon themselves the entire responsibility for the furtherance of the gospel in that region. In the Central and Western Turkey missions, a like spirit is being developed; and a self-supporting church, with its own native pastor, marks a new era in the history of the Ceylon mission. Interesting revivals, mostly in connection with the "Week of Prayer," have been enjoyed at different points in the Hawaiian Islands, especially in Oahu College and the female seminaries; at Aintab, Marash, Harpoot, and Mardin, of the Armenian mission; at Oroomiah in the Nestorian, and at Beirut in the Syria mission.

The native ministry is more and more illustrating the wonderful power of the gospel in developing character, and is becoming more and more important in its immediate relations to the progress of the work. For intelligence, for consistent Christian character, for self-sacrificing devotion to the cause of Christ, the native pastors and preachers have, as a body, won for themselves a high place in the regards not only of their fellow native Christians, but of their missionary teachers also, and of other Christians by whom they are known. Their deliberative assemblies, in different fields, have been characterized by good sense, and enlarged views of practical questions, to an unexpected extent. Their ability to set forth religious truth often makes them instructive and edifying preachers to Americans and Europeans, as well as to their own countrymen. The proper work of *missionaries* is rapidly becoming, more clearly than heretofore, that connected with the preparation and the supervision of this native agency. In some



of the older fields, proper pastoral work, and, to a great extent, popular education, is being transferred to native hands.

Another topic worthy of special notice is the opening for labor among the women in the neighborhood of missionary stations. Three new boarding-schools have been established within the year, and nine single ladies have been sent out. Two of these, Miss Pollock in the Madura field, and Miss Closson in Western Turkey, are to engage in direct missionary labor, going from house to house, gathering women and children about them as they can, to tell them the story of Christ, and to teach them something of the usages of Christian life.

Since the first of January 1867, three missionaries, — Dr. Goodell, after forty-five years of service, Rev. J. S. Emerson, of the Sandwich Islands, after near thirty-five years of labor there, and Mr. Giles, of Cesarea, in the morning of his days, — and two women who were engaged in active mission work, — Mrs. Harding, of Sholapoor, and Mrs. Rendall, of Madura, — are known to have been removed by death. Miss Crawford, whose name appeared last year in connection with the Nestorian mission, though she had then returned to the United States, has also finished her earthly course. Mrs. Adams, of Aintab, Turkey, died before this year commenced, in November 1866.

A larger number than usual have been constrained, by the failure of health, to return for a time to their native land; but on the other hand, a goodly number of new laborers, 11 men and 19 women, have been sent abroad; viz., Rev. Lyman Bartlett and Mrs. Camelia C. Bartlett, Rev. Theodore A. Baldwin and Mrs. Matilda J. Baldwin, Rev. Charles C. Tracy and Mrs. Lemyra A. Tracy, Mr. H. O. Dwight and Mrs. Mary A. Dwight, Miss Roseltha A. Norcross, and Miss Sarah A. Closson, to the *Western Turkey* mission; Miss Mary G. Hollister to *Central Turkey*; Rev. Henry S. Barnum and Mrs. Lucretia L. Barnum, James A. Milne, M. D., and Mrs. Arabella Milne, Miss Hattie Seymour and Miss Mary E. Warfield, to *Eastern Turkey*; Rev. Samuel S. Mitchell and Mrs. Lucy M. Mitchell, Rev. Isaac N. Lowry and Mrs. Mary E. Lowry, to *Syria*; Rev. William H. Atkinson and Mrs. Calista Atkinson, to the *Mahratta* mission; Rev. Hervey C. Hazen and Mrs. Ida J. Hazen, Miss Martha S. Taylor, and Miss Sarah Pollock, to the *Madura* mission; Miss Harriet E. Townsend to *Ceylon*; Alfred O. Treat, M. D., to *North China*; Miss Jennie S. Peet to *Foochow*.

The following persons also have returned to their respective missions after visits to the United States, mostly for the recovery of health, — Dr. and Mrs. King to *Greece*; Mr. and Mrs. Trowbridge and Mr. and Mrs. Farnsworth to *Western Turkey*; Dr. and Mrs. Van Dyck to *Syria*; Mr. and Mrs. Cochran to the *Nestorian* field; Mr. and Mrs. Taylor to *Madura*; Mr. and Mrs. Sanders to *Ceylon*; and Mr. and Mrs. Hartwell to *Foochow*; 16 in all.

## AFRICA.

### GABOON MISSION.

(West Africa, near the equator.)

(Cape Palmas in 1834. Removed to the Gaboon, 1842.)

BARAKA, (Bar'-rack-ah.) — (North bank of the Ga-

boon, a few miles from the ocean.) — William Walker, Albert Bushnell, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Lucinda J. Bushnell. — One native teacher.

*In this Country.* — Ira M. Preston, *Missionary*; Mrs. Jane E. Preston.

The state of her health requiring it, Mrs. Preston left the Gaboon in the summer of 1866, and reached New York in October. Mr. Preston remained in the field some months longer, but left last spring, and reached New York

June 13. The other missionaries have been so long in the field — Mr. Walker twenty-five, and Mr. Bushnell twenty-three years — that they cannot be expected much longer to sustain the labors and bear up against the influence of the climate at the Gaboon. The year has again been one of trial to the faith and patience of these brethren. The condition of the church has been specially trying, the members generally having been, it would appear, either spiritually asleep, or wholly dead in sin. There has, however, appeared to be some improvement of late. Relations with the French officials are still pleasant. The schools, one for boys and one for girls, have been as prosperous as heretofore, each numbering about twenty-five pupils.

## ZULUS. (1835.)

(South-eastern Africa, near Port Natal.)

UMZUMBI, (Oom-zoom'-by.) — (About 80 miles S. W. of Port Natal.) — Elijah Robbins, *Missionary*; Mrs. Addie B. Robbins. — One native teacher.

UMTUALUMI, (Oom - twah - loo' - my.) — (About 70 miles S. W. of Port Natal.) — Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder. — One teacher and one helper.

IFAPA, (Ee-fah'-fah.) — (About 60 miles S. W. of Port Natal.) — Seth B. Stone, *Missionary*; Mrs. Catharine B. Stone.

AMAHLONGWA, (Ah-mah-thlong'-wah.) — (About 43 miles S. W. of Port Natal.) — Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley. — One teacher.

IFUMI, (Ee-foo'-my.) — (About 35 miles S. W. of Port Natal.) — One teacher.

AMANZIMTOTE, (Ah-mahn-zeem-tó'-ty.) — (About 22 miles S. W. of Port Natal.) — David Rood, William

Ireland, *Missionaries*; Mrs. Alzina V. Rood, Mrs. R. Oriana Ireland. — One catechist and one teacher.

INANDA, (Ee-nahn'-dah.) — (About 20 miles N. W. of Port Natal.) — Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley. — One teacher.

UMSUNDUZI, (Oom-soon-doo'-zy.) — (About 30 miles W. of N. from Port Natal.) — William Mellen, *Missionary*; Mrs. Laurana W. Mellen. — One teacher.

ESIDUMBINI, (A-see-doom-bee'-ny.) — (About 40 miles W. of N. from Port Natal.) — Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler. — One teacher.

UMYOTI, (Oom-vo'-ty.) — (About 40 miles N. N. E. of Port Natal.) — Aldin Grout, *Missionary*; Mrs. Charlotte B. Grout, Mrs. Katharine C. Lloyd. — One teacher.

MAPUMULO, (Mah-poo-moo'-lo.) — (About 55 miles N. of Port Natal.) — Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham. — One teacher.

*In this Country.* — Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman.

Mr. Bridgman has felt constrained, in accordance with decided medical advice, to come with his family to the United States. During the last year reported (1866), forty members were added to the eleven churches by profession, making a total membership of 394, and several are known to have been admitted since. The missionaries have been greatly cheered and encouraged. There are now fourteen places for stated preaching; the native preacher, Umbyana, is more than realizing the expectations of the missionaries, leading them to greater efforts to secure a large increase in their native agency; the seminary at Amanzimtote has 16 students, who have made very gratifying progress; and sixteen common schools number 707 pupils, 304 of whom are females.

## EUROPE.

## GREECE. (1829.)

Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Dr. King sailed from New York on the 7th of September, to resume labors in this field.

## EUROPEAN TURKEY AND WESTERN ASIA.

## WESTERN TURKEY. (1826.)

CONSTANTINOPLE. — Elias Riggs, D. D., Edwin E. Bliss, Tillman C. Trowbridge, George F. Herrick, George Washburn, I. Fayette Pettibone, Henry A. Schaeffer, Theodore A. Baldwin, *Missionaries*; Mrs.

Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Margaret Trowbridge, Mrs. Helen M. Herrick, Mrs. Henrietta Washburn, Mrs. Clara E. Schaeffer, Mrs. Matilda J. Baldwin. — Two pastors, one licensed preacher, five teachers, and three other helpers.

SMYRNA. — (About 200 miles S. W. of Constantinople.) — Henry J. Van Lennep, D. D., *Missionary*; Mrs. Emily Van Lennep. — One licensed preacher.

BROOSA. — (57 miles S. S. E. of Constantinople.) —

Joseph K. Greene, Sandford Richardson, *Missionaries*; Mrs. Elizabeth A. Greene, Mrs. Rhoda Ann Richardson. — One pastor, one teacher, and one other helper.

NICOME'DIA. — (55 miles E. S. E. of Constantinople.) — Justin W. Parsons, *Missionary*; Mrs. Catherine Parsons. — One licensed preacher, one teacher, and two other helpers.

MARSOVAN, (Mar-so-vahn'. ) — (About 350 miles E. of Constantinople.) — Julius Y. Leonard, John F. Smith, *Missionaries*; Mrs. Amelia A. Leonard, Mrs. Lizzie Smith, Miss Eliza Fritchler. — Five teachers.

CESARF'A. — (370 miles E. S. E. of Constantinople.) — Mrs. Elizabeth F. Giles. — One pastor, and six teachers.

SIVAS, (Se-vahs'. ) — (About 400 miles S. of E. from Constantinople.) — William W. Livingston, Albert Bryant, *Missionaries*; Henry S. West, M. D., *Missionary Physician*; Mrs. Martha E. Livingston, Mrs. Mary Emmons Bryant, Mrs. Lottie M. West. — One licensed preacher, two teachers, and one other helper.

ADRIANO'PLE. — (European Turkey, 137 miles W. N.

W. of Constantinople.) — Jasper N. Ball, *Missionary*; Mrs. Martha A. Ball. — One teacher, and one other helper.

ESKI ZAGRA, (Es-kec-Zahp'-rah.) — (European Turkey, 220 miles N. W. of Constantinople.) — Theodore L. Byington, *Missionary*; Mrs. Margaret E. Byington, Miss Mary E. Reynolds, Miss Roseltha A. Norcross. — One helper.

PHILIPPOPOLIS, (Phil-p'-po'-lo-is) — (European Turkey, 225 miles W. N. W. of Constantinople.) — James F. Clarke, Henry C. Haskell, *Missionaries*; Mrs. Isabella G. Clarke, Mrs. Margaret B. Haskell. — One teacher, and seven other helpers.

SOPHIA, (So-fee'-ah.) — (European Turkey, 320 miles W. N. W. of Constantinople.) — Charles F. Morse, *Missionary*; Mrs. Eliza D. Morse.

On their way. — Wilson A. Farnsworth, Charles C. Tracy, Lyman Bartlett, *Missionaries*; H. O. Dwight, *Assistant Missionary*; Mrs. Caroline E. Farnsworth, Mrs. L. A. Tracy, Mrs. Camelia C. Bartlett, Mrs. Mary A. Dwight, Miss Sarah A. Closson.

In this Country. — Daniel Ladd, *Missionary*; Mrs. Charlotte H. Ladd.

The retired veteran, Dr. Goodell, at the age of seventy-five, and after a service of forty-five years as a missionary, peacefully closed his useful life at Philadelphia February 14; and one of the youngest members of the mission, Mr. Giles, of the Cesarea station, struck down in the beginning of his career, died in Constantinople May 21. Mr. and Mrs. Trowbridge and Mr. and Mrs. Farnsworth have returned to the field. Rev. Messrs. Baldwin, Tracy, and Bartlett, and Mr. H. O. Dwight, with their wives, and Misses Norcross and Closson have been sent as a reinforcement. Messrs. Ladd and Byington, with their families, have arrived on a visit to this country.

There are now connected with this mission 21 churches with 693 members, of whom 90 were received on profession during the last year reported; 10 native pastors and 12 licensed preachers; 47 common schools with 1,492 pupils; 25 pupils in theological training-schools, and 67 in female boarding-schools; and the number of registered Protestants is 3,252, having been increased 467 during the year. In the Bulgarian portion of the field, indications are more encouraging than at some former times; a movement for reform in the Armenian church, with its centre at Constantinople, shows the influence of the mission outside the Protestant community, and may lead to important results; and the more thoughtful Armenians, in all the Armenian field, are recognizing the value of the mission labors, by establishing schools in imitation of ours, and in many instances by an unusual friendliness in the place of former enmity and violent opposition. At some places Mohammedans seem increasingly accessible; and during the year, more than 30,000 copies of the Scriptures were distributed from Constantinople, to all parts of the country, by the American and the British and Foreign Bible Societies.

#### CENTRAL TURKEY. (1847.)

(Around the northeast corner of the Mediterranean.)

AIN'TAB, (Ine'tab.) — (About 90 miles E. N. E. from Scanderoun.) — (Benjamin Schneider, D. D., Henry T. Perry, *Missionaries*; Mrs. Susan M. Schneider, Mrs. Jennie H. Perry, Miss Myra A. Proctor. — Two native pastors, one preacher and six teachers.

MARASH, (Mah-rahsh'. ) — (About 90 miles N. E. from Scanderoun.) — Andrew T. Pratt, M. D., Giles F. Montgomery, *Missionaries*; Mrs. Sarah F. Pratt, Mrs. Emily R. Montgomery, Mrs. Josephine L. Coffing. — One native pastor, one preacher, six teachers.

OUR'FA. — (About 180 miles N. of E. from Scande-

roon.) — George B. Nutting, *Missionary*; Mrs. Susan A. Nutting. — Two native preachers and two teachers.

ALEP'PO. — (About 90 miles S. E. of Scanderoun.) — One native preacher and one teacher.

AN'TIOCH. — (30 miles south of Scanderoun.) — Philander O. Powers, *Missionary*. — One native pastor.

ADANA, (Ah'da-nah.) — (About 70 miles N. W. of Scanderoun.) — Lucien H. Adams, *Missionary*; Mrs. Nancy D. Adams. — One native pastor and two teachers.

On the way to Turkey. — Miss Mary G. Hollister

In this Country. — David H. Nutting, M. D., *Missionary Physician*; Mrs. Mary E. Nutting.



Mr. and Mrs. Perry, who went out last year, are stationed at Aintab. Miss Hollister sailed from Boston on the 9th of October last, to be connected with the female boarding-school at the same place. During the last year reported, 149 persons were added to the 19 churches of the mission, making a total of 1,153 members; the number of registered Protestants advanced from 5,713 to 6,364; there are 9 native pastors and 15 licensed preachers; and 35 common schools numbering 1,350 pupils. The theological school at Marash, and the girls' boarding-school at Aintab, are in a very promising condition, with the number of students in the former much increased of late; the churches "have made gratifying progress in Christian character, in self-government, and self-support;" and it was said, after the last annual meeting of the mission, that perhaps there had never been a time when the labors of the missionaries were more highly appreciated, or when brighter prospects for the future cheered them.

## EASTERN TURKEY.

(1835, at Trebizond.)

BIT-LIS'. — (Near Lake Van, about 150 miles E. N. E. of Diarbekir.) — One native preacher, two teachers, and one other helper.

DIARBEKIR, (De-ar-bek'-er.) — (Near head waters of the Tigris, 220 miles N. W. of Mosul.) — One native pastor, one preacher, and five teachers.

ERZROOM'. — (150 miles S. E. of Trebizond.) — One native preacher, two teachers.

HARPOOT, (Har-poot, guttural H.) — (About 175 miles S. of Trebizond.) — Orson P. Allen, Herman N.

Barnum, W. F. Williams, Henry S. Barnum, *Missionaries*; James A. Milne, *Missionary Physician*; Mrs. Caroline R. Allen, Mrs. Mary E. Barnum, Mrs. Clara C. Williams, Mrs. Lucretia L. Barnum, Mrs. Arabella W. Milne, Miss Maria A. West, Miss Hattie Seymour, Miss Mary E. Warfield. — One native pastor, six teachers, and one helper.

MARDIN'. — (57 miles S. E. of Diarbekir.) — One licensed preacher and two teachers.

In this Country. — Lysander T. Burbank, George C. Knapp, M. P. Parmelee, George A. Pollard, Crosby H. Wheeler, *Missionaries*; Mrs. Sarah S. Burbank, Mrs. Alzina M. Knapp, Mrs. Nellie A. Parmelee, Mrs. Mary Helen Pollard, Mrs. Susan A. Wheeler, Mrs. Eliza M. Walker.

Several members of this previously reduced mission have been constrained, during the year, to come to the United States to recruit, viz., Messrs. Wheeler, Parmelee, and Pollard, with their wives. Miss Seymour and Miss Warfield have been sent out to take charge of the female seminary at Harpoot. Dr. and Mrs. Milne, and Mr. and Mrs. H. S. Barnum, have also been sent as a reinforcement.

Despite the many changes, and the withdrawal of so many missionaries from active service, the condition of the mission was never before so prosperous. The statistics, for the year 1866, indicate marked advance. The number of native pastors increased from 8 to 13; of native helpers, from 84 to 117; of preaching places, from 52 to 66; and of the average number in the congregations, from 2,442 to 3,455. Contributions for various objects of Christian benevolence amounted to \$5,880 (gold). The attendance upon the various schools has been larger than ever before, while a very general interest in education has been awakened among the Armenians, which has led to the establishment of many rival schools of their own. The number of volumes of Scripture sold within the year was 4,453; and of other books and tracts, 8,069. Eighty-five persons were added to the 19 churches, by profession. The Harpoot Evangelical Union has added to its home operations a foreign mission department of effort. There are 34 pupils in the theological school, and 40 in the female seminary at Harpoot. The spirit, character, and usefulness of the native pastors and preachers are very encouraging.

## SYRIA MISSION. (1821.)

BEIRUT, (Bay-root'. ) — William M. Thomson, D. D., C. V. A. Van Dyck, M. D., D. D., *Missionaries*; Mrs.

Maria Thomson, Mrs. Julia A. Van Dyck. — One native helper and one teacher.

ABEIH, (Ah-bay'. ) — (10 miles S. E. of Beirut.) —

Simeon H. Calhoun, William Bird, *Missionaries*; Mrs. Emily P. Calhoun, Mrs. Sarah F. Bird. — Two teachers and three other helpers.

SR'DON. — (20 miles S. of Beirut.) — William W. Eddy, Samuel Jessup, *Missionaries*; Mrs. H. M. Eddy, Mrs. Ann E. Jessup.

TRIPOLI, (Trip'-po-ly.) — 46 miles N. N. E. of Beirut.)

— Samuel S. Mitchell, *Missionary*; Mrs. Lucy M. Mitchell. — One teacher.

On the way to Syria. — Isaac N. Lowry, *Missionary*; Mrs. Mary E. Lowry.

In this Country. — Henry H. Jessup, D. D., George E. Post, M. D., *Missionaries*; Mrs. Sarah E. Post.

Dr. Van Dyck, having completed the electrotyping of the Arabic Scriptures in New York, sailed August 24, to rejoin the mission, which has suffered much from the ill-health of several of its members. Mr. H. H. Jessup, and Dr. and Mrs. Post, have been constrained to come to the United States. Mr. and Mrs. Mitchell sailed April 27, and Mr. and Mrs. Lowry October 9, to join the mission. Thirty-one persons were added to the churches during the year. The membership is now 172. One new church has been organized, at Ain Zehalta, and a native pastor ordained. Unusual religious interest was experienced during a portion of the year, at Beirut and Sidon especially. The seminary at Abeih, under the charge of Mr. Calhoun, has 37 boarding and 7 day pupils. There are now two native pastors and seven licensed preachers to aid in the mission work.

#### NESTORIAN MISSION. (1834.)

OROOMIAH, (O-roo'-me-ah.) — (Near Lake Oroomiah.) — George W. Coan, Benjamin Labaree, *Missionaries*; Thomas L. Van Norden, M. D., *Missionary Physician*; Mrs. S. P. Coan, Mrs. Sarah J. Rhea, Mrs. Elizabeth W. Labaree, Mrs. Mary M. Van Norden, Miss Mary Susan Rice, *Teacher*. — One native preacher, three teachers, and three other helpers.

SEIR, (Seer.) — (Near Oroomiah.) — Justin Perkins,

D. D., John H. Shedd, *Missionaries*; Mrs. Sarah J. Shedd. — One native preacher and one teacher.

DIZZA. — (In the mountains, west of Oroomiah.) occupied in the summer by Mr. Shedd.

On their way to the field. — Joseph G. Cochran, *Missionary*; Mrs. Deborah P. Cochran.

In this Country. — Mrs. C. B. Perkins.

The year has been one of more than usual religious interest in this field, the seminaries, as well as the villages, having enjoyed special influences of the Holy Spirit. Sixty-four persons were received to the communion, and the light of the gospel seems to be making its way, to some extent, among the mountain tribes. The civil condition of the people is not improved; there is no relief from oppression, and poverty is deep. But the condition of both the seminaries has been cheering, and the annual meeting of the native helpers was specially so, in the character of the essays and discussions, and the indications of growing independence and moral power. There are reported 68 native preachers; 49 pupils in the male and 32 in the female seminary; and 1,244 in 62 common schools. Mr. Cochran left Boston with his family on the 17th of July, returning to the field. Miss Crawford, who returned to the United States in 1865, was removed by death on the 8th of August.

#### SOUTHERN ASIA.

##### MAHRATTAS. (1813.)

##### (WESTERN HINDOSTAN.)

BOMBAY, (Bom-bay'.) — Sendol B. Munger, *Missionary*; Mrs. Sarah S. Munger. — One native pastor and one helper.

AHMEDNUGGER, (Ah-med-nug'-ur.) — (About 140 miles E. of Bombay.) — Allen Hazen, William Wood, Lemuel Bissell, *Missionaries*; Mrs. Martha R. Hazen, Mrs. Elizabeth P. Wood, Mrs. Mary A. Bissell. — Two native pastors, one licensed preacher, and ten helpers at station and out-station

RAHOORI, (Rah-hoo'-ree.) — (About 25 miles N. W. of Ahmednuggur.) — Henry J. Bruce, *Missionary*; Mrs. Elizabeth P. Bruce. — Three licensed preachers and eleven helpers.

KHOKAR, (Kho'-kür.) — (About 35 miles N. of Ahmednuggur.) — (In charge of Mr. Bruce.) — One native pastor, one licensed preacher, and twelve helpers.

PIMPLUS, (Pim'-plus.) — (About 48 miles N. N. W. of Ahmednuggur.) — (In charge of Mr. Bruce.) — Five native helpers.

WADALE, (Wüd-ah'-ly.) — (About 25 miles N. E. of Ahmednuggur.) — Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank. — Four licensed preachers, and fourteen helpers.

**SEROOR**, (Se-roor'.)—(About 40 miles S. W. of Ahmednuggur.)—(In charge of Mr. Bissell.)—Two licensed preachers, and ten helpers.

**SATARA**, (Sat-tah'-rah.)—(About 120 miles S. E. of Bombay.)—Amos Abbott, *Missionary*; Mrs. Anstee W. Abbott.—One licensed preacher, and one helper.

**BRUNJ.**—(The station of Mr. Dean.)—Three native helpers.

**SHOLAPOOR**, (Sho-lah-poor'.)—(About 125 miles S. E. of Ahmednuggur.)—Charles Harding, *Missionary*.—One licensed preacher, and one helper.

*On the way to India.*—William H. Atkinson, *Missionary*; Mrs. Calista Atkinson.

*In this Country.*—William P. Barker, Samuel C. Dean, *Missionaries*; Mrs. Augusta C. Dean.

The mission has been afflicted by the death of Mrs. Harding, on the 11th of February, and has suffered much from the ill-health of some of its members and for the want of reinforcement. Mr. and Mrs. Dean have found it necessary to return to the United States. Mr. and Mrs. Atkinson, new laborers, sailed from Boston on the 13th of August. There are reported 620 members in 23 churches, of whom 33 were admitted during the year. These professing Christians are widely scattered, few in a place, living much among the heathen, many of them far from church centres, and with little Christian sympathy, so that it cannot be surprising that the missionaries often find much to regret, as well as much which is gratifying in their Christian character. The native helpers, among whom are 4 pastors and 13 licensed preachers, seem to have done good service, those in Mr. Bruce's district alone having "preached during the year 6,428 times, to audiences numbering, in the aggregate, 76,343 persons. Seven young men, from a theological class, were licensed to preach in October 1866, but no new class has been formed since. There are more than 30 common schools. The number of pupils is not reported.

#### MADURA MISSION. (1834.)

(SOUTHERN HINDOSTAN.—Map No. 10.,

**MADURA**, (Mad'-u-rah.)—(270 miles S. W. of Madras.)—Miss Rosella A. Smith.—One native pastor, ten catechists, three readers, three teachers in boarding-school, nine school-masters, and two school-mistresses.

**DINDIGUL**, (Din'-de-gul.)—(38 miles N. N. W. of Madura.)—Edward Chester, *Missionary*; Mrs. Sophia Chester.—One native pastor, eight catechists, three readers, nine school-masters, and four school-mistresses.

**TIRUMANGALAM**, (Te'-roo-mun'-ga-lum, or Tīr'-ū-mun'-ga-lum.)—(12 miles S. W. of Madura.)—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—One native pastor, eleven catechists, four readers, four school-masters, and four school-mistresses.

**TIRUPUVANAM**, (Te'-roo-poo'-va-num, or Tīr'-ū-pū'-va-num.)—(12 miles S. E. of Madura.)—(In charge of Mr. Capron.)—Three catechists, two school-masters, and one school-mistress.

**MANDAPASALIE**, (Mun'-dah-pah-sah'-lie.)—40 miles S. S. E. of Madura.)—(In charge of Mr. Chandler.)—Two native pastors, thirteen catechists, nine readers, ten school-masters, and three school-mistresses.

**MELUR**, (Mūl'-oor.)—(18 miles N. E. of Madura.)—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.—Four catechists and four school-masters.

**PERIAKULAM**, (Per'-i-ah-koo'-lum.)—(45 miles W. N. W. of Madura.)—(In charge of Mr. Noyes.)—One native pastor, five catechists, two readers, one school-master, and two school-mistresses.

**BATTALAGUNDU**, (Bat'-ta-la-noon'-doo, or Bat'-tah-

lah-gūn'-dū.)—(32 miles N. W. of Madura.)—George T. Washburn, *Missionary*; Mrs. Elizabeth E. Washburn.—Seven catechists, two readers, five school-masters, and two school-mistresses.

**MANA MADURA**, (Mah'-nah-Mad'-u-rah.)—(30 miles S. E. of Madura.)—William B. Capron, *Missionary*; Mrs. Sarah B. Capron.—One catechist, two school-masters, and one school-mistress.

**PULNEY**, (Pul'-ney.)—(70 miles N. W. of Madura.)—Charles T. White, *Missionary*; Mrs. Anna M. White.—Four catechists, three readers, one school-master, and two school-mistresses.

**SIVAGUNGA**, (Siv'-a-gun-gah.)—(25 miles S. of E. from Madura.)—(In charge of Mr. Capron.)—Two catechists and one reader.

**PASUMALIE**, (Pah'-u-mah-lie.)—(3 miles S. W. of Madura.)—William Tracy, James Herrick, *Missionaries*; Mrs. Emily F. Tracy, Mrs. Elizabeth H. Herrick.—One catechist, four teachers in the Seminary, and one school-master.

**KAMBAM**, (Kum'-bum.)—(80 miles W. S. W. of Madura.)—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—One native pastor, fourteen catechists, three readers, ten school-masters, and four school-mistresses.

**USALAMPATTI**, (Oo'-sa-lum'-put'-ty.)—(19 miles W. of Madura.)—(In charge of Mr. Chandler.)

*Station not known*—Thornton B. Penfield, *Missionary*; Mrs. Charlotte E. Penfield.

*On the way to India.*—Horace S. Taylor, Hervey C. Hazen, *Missionaries*; Mrs. Martha S. Taylor, Mrs. Ida J. Hazen, Miss Martha S. Taylor, Miss Sarah Pollock.

*In this Country.*—Nathan L. Lord, M. D., John Rendall, *Missionaries*; Mrs. Laura W. Lord.

Dr. and Mrs. Lord have been again constrained, by the failure of health, to return to the United States. Mr. and Mrs. Rendall were also on the way home together, when Mrs. Rendall died at sea, September 4, and was buried in the Mediterranean. Mr. and Mrs. Taylor sailed from Boston August 10, returning



to the field, accompanied by four new laborers, — Mr. and Mrs. Hazen, Miss Pollock, who is to labor among native women, and their daughter, Miss Martha S. Taylor, to be employed in a station school.

The famine and the cholera have sadly interrupted labors in this field. Many of the native Christians have died, and the question of possible subsistence has occupied a large place in the minds of all. One new church has been organized, and an addition of eighty-four members to the different churches but little more than covers the losses of the year. Yet, in the judgment of one of the oldest missionaries, the prospect in this field was never more encouraging. There are 159 "village congregations," embracing — men, women, and children — 6,274 persons; 31 churches with 1,180 members in good standing; 7 native pastors and 83 catechists; 84 common schools with 1,480 pupils. The seminary, at Pasumalie, reports 51 pupils, and the girls' boarding-school, at Madura, 46. In the itinerating work, during the year, "1,300 villages were visited, and the gospel was preached to 57,340 souls."

#### CEYLON MISSION (1816.)

(District of Jaffna, North Ceylon.)

BAT'TICOTTA.\* — William W. Howland, *Missionary*; Mrs. Susan R. Howland. — One native pastor, two licensed preachers, five catechists, three teachers for Training and Theological School, eleven school-teachers, and three helpers.

PAN'ITERIPO. — James Quick, *Missionary*; Mrs. Mary E. Quick. — Two catechists, five school-teachers, and one helper.

TIL'LIPALLY. — (In charge of Mr. Quick.) — One catechist and six school-teachers.

Oo'DOOVILLE. — Levi Spaulding, D. D., *Missionary*;

Mrs. Mary C. Spaulding, Miss Eliza Agnew. — One licensed preacher, two catechists, four teachers for Boarding School, seven school-teachers, and two helpers.

MANEPI, (Man'-e-pai.) — Eurotas P. Hastings, *Missionary*; Samuel F. Green, M. D., *Physician*; Mrs. Anna Hastings, Mrs. Margaret W. Green. — One catechist, four school-teachers, and two helpers.

CHAV'AGACHERY. — (In charge of Mr. Hastings.) — One native pastor, one preacher, one catechist, four school-teachers, and two helpers.

Oo'DOOPITTY. — John C. Smith, *Missionary*; Mrs. Mary C. Smith. — One native pastor, two catechists, four school-teachers, and one helper.

Mr. and Mrs. Sanders sailed from Boston October 9, returning to their field, accompanied by Miss Townsend, who is to take charge of a female boarding-school at Oodoopitty.

The most marked events connected with the history of this mission during the past year have been of a painful nature, — a drought of great severity, and consequent scarcity of food, and the prevalence of cholera among the people, to an extent and with a fatality very unusual. Nearly all the schools, and to a large extent religious meetings also, were suspended for months. Many of the pupils in the schools, and 25 members of the churches, were victims of the disease, and there were about 10,000 deaths in the province. Only 15 persons were added to the 10 churches during the year 1866. The ordination of a native pastor over what has now become a self-supporting church, at Batticotta, is an event of much promise.

#### EASTERN ASIA.

##### THE CANTON MISSION DISCONTINUED.

The statements made last year sufficiently prepared the way for the announcement that the Board no longer has a mission at Canton. Mrs. Bonney

\* Respecting the pronunciation of names in Ceylon, Mr. Sanders writes: "Accent the first syllable and let the voice run." The same rule doubtless applies in the Madura, which is also a Tamil field; but there is in many cases a second accent.



closed her school on the 15th of October, 1866, commending the pupils, and especially those who had been admitted to church fellowship, to the care of the English Wesleyan mission, and on the 28th of December she left China, on her return to the United States.

## FOOCHOW MISSION. (1847.)

(South-eastern China.)

FOOCHOW, (Foo-chow'/. )—*City Station*.—Simeon F. Woodin, *Missionary*; Mrs. Sarah L. Woodin.—Two native preachers.

NANTAI, (Nan-ty'/. )—Lyman B. Peet, Caleb C. Baldwin, *Missionaries*; Mrs. H. L. Peet, Mrs. Harriet F. Baldwin.—Two native preachers.

*On the way to China*.—Charles Hartwell, *Missionary*; Mrs. Lucy E. Hartwell, Miss Jeunnie S. Peet.

Mr. and Mrs. Hartwell sailed on the 10th of August, from New York, returning to their field, accompanied by Miss Peet, (daughter of Mr. L. B. Peet, of the mission,) who goes to teach in a boarding-school for girls. The labors of the mission have been as heretofore. Twelve members were added to the three churches during the year 1866, and Mr. Peet wrote in April last: "The field is widening, and opportunities are multiplying for doing a great work here. Five new out-stations in the country have been opened within three months." It is also said that the boarding-school is increasing; and the hope is expressed that, as the Lord is opening doors for the mission to preach the gospel, he will soon "provide the helpers so much needed for the work."

## NORTH CHINA.

(At Shanghai, 1854; Tientsin, 1860.)

TIENTSIN, (T'ě-ên-tseen'/. )—(80 miles S. E. of Peking.)—Charles A. Stauley, Lyman Dwight Chapin, Justus Doolittle, *Missionaries*; Mrs. Ursula Stanley, Mrs. Clara L. Chapin, Mrs. Louisa M. Doolittle.—Three native helpers.

PEKING, (Pe-king'/. )—(N. E. China. Lat. 39° 54' N., long. 116° 29' E.)—Henry Blodget, Chauncey Good-

rich, *Missionaries*; Mrs. Abbie A. Goodrich, Mrs. Eliza J. Bridgman.—One native helper.

KALOAN, (or Chang-kia-keu.)—(140 miles N. W. of Peking.)—John T. Gulick, Mark Williams, *Missionaries*; Mrs. Gulick, Mrs. Isabella B. Williams.—One native helper.

*On his way*.—Alfred O. Treat, *Missionary Physician*.

*In this Country*.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt, Mrs. Sarah F. R. Blodget.

Dr. Treat sailed from New York September 21, and Mr. Hunt, the printer from Madras, now in the United States, expects to sail in the spring with his wife, to join this mission. Eleven additions to the churches, by baptism, have been reported during the last year, but full statistical returns have not been received from the mission. The work has been carried forward much as heretofore. The missionaries, though not permitted as yet to witness great results, look upon a field of vast extent open for Christian effort; see that even now their labor is not in vain in the Lord; are cheered not only by individual cases of conversion in connection with their own labors, but by evidence that the truth, as made known by others, is already, in some cases, bringing forth much fruit in China. They notice favorable changes which have already occurred and are still taking place in that empire; and, animated by the assurance that greater things will ere long proclaim the triumphs of the gospel there, still call earnestly for men to occupy new positions, and press the work forward.

## NORTH PACIFIC OCEAN.

HAWAIIAN ISLANDS. (1820.)

HAWAII, (Hah-wy'-e.)—Rev. Titus Coan, Rev. David B. Lyman, *Principal of the High School*; and Charles H. Wetmore, M. D., at Hilo, (He-lo); Rev. Elias Bond, at Kohala, (Ko-hah'-lah); Rev. Lorenzo Lyons, at Waimea, (Wy-may'-ah); Rev. John D. Paris, in

South Kona; and Rev. John F. Pogue, at Waiohinu, (Wy-o-he'-noo.)—Eleven native pastors.

MAUI, (Mow-ee'/. )—Rev. Dwight Baldwin, M. D., at Lahaina, (Lah-hy'-nah); Rev. William P. Alexander, at Wailuku, (Wy-loo-koo); Rev. Sereno E. Bishop, *Principal of the Seminary at Lahainaluna*, (Lah-hy'-na-loo'-nah.)—Rev. Claudius B. Andrews, *Second Teacher in the Seminary*.—Five native pastors.

LANAI, (Lah-ny').—One native pastor.

MOLOKAI, (Mo-lo-ky').—Rev. Anderson O. Forbes.  
—One native pastor.

OAHU, (O-ah'-hoo).—At Honolulu, (Ho-no-loo'-loo.)  
—Rev. ASA Thurston, Rev. Artemas Bishop, and Rev. Peter J. Gulick, *without charge by reason of age*; Rev. Luther H. Gulick, M. D., *Corresponding Secretary of the Board of the Hawaiian Evangelical Association*; Rev. Henry H. Parker, *First Church*; Rev. Lowell Smith, D. D., *Second Church*; Rev. Ephraim W. Clark, *Translator*, (now in this country, superintending the

electrotyping of the Bible in the Hawaiian language); Rev. Lorin Andrews, *employed on the native language*; William De Witt Alexander, *President of the Oahu College*; E. P. Church, *Teacher in the College*; Rev. Benjamin W. Parker, at Kaneohe, (Kah-nay-o'-hay.—Four native pastors.

KAUAI, (Kow-y').—Rev. James W. Smith, M. D., and Rev. Daniel Dole, at Koloa, (Ko-lo'-ah).—Rev. Edward Johnson, and Mr. Abner Wilcox, at Waioli, (Wy-o'-lee).—Two native pastors.

NUHAU, (Nu-how).—One native pastor.

Rev. John S. Emerson, after nearly thirty-five years of missionary service at the Islands, died at Waialua, March 28th. The opposition made to the work of the Board in the Islands seems likely, in some respects, to be for the furtherance of the gospel. A more active Christian spirit has been manifested in that portion of the population under the influence of the missionaries; more earnest efforts are put forth to stay the progress of intemperance and other sins; larger contributions are made for the support and extension of Christian institutions; while revivals of religion have been enjoyed in the seminaries of learning. Seven new pastors were ordained within the last year, making the present number 27, and 735 additions were made to the churches. The whole number of members is 18,174,—nearly one half of the entire population, exclusive of the Romanists and the Reformed Catholics. The contributions for the year were \$27,219. The circulation of 20,000 copies of the entire Bible, and 35,000 New Testaments during the last 30 years, places the work here on a Bible basis. Oahu College, the female boarding-school at Waialua, and several other high schools, have been doing well. Some of the day schools have been discontinued by the Government, and others are not properly conducted. In some cases, churches are establishing schools for themselves. The native pastors and preachers continue to give great satisfaction to their missionary brethren.

#### MICRONESIA. (1852.)

##### CAROLINE ISLANDS.

PONAPE, (Po'-nah-pay).—(Ascension Island, lat. 6° 48' N., long. 158° 19' E. Population, 5,000.)—Albert A. Sturges, Edward T. Doane, *Missionaries*; Mrs. Susan M. Sturges, Mrs. Clara H. S. Doane.

KUSAIE, (Koo-sy'-ay).—(Strong's Island. Population, 600.—About lat. 5° 30' N., long. 163° E.)—J. W. Kanoa, *Hawaiian Missionary*, and wife.

##### MARSHALL ISLANDS.

(Population estimated at 10,000.)

EBON, (Ay-bone').—(Southern part of Marshall Island, near 5° N. lat., 170° E. long.)—Benjamin G. Snow, *Missionary*; Mrs. Lydia V. Snow. *Hawaiian Missionaries*, Rev. H. Aea and wife, R. Maka and wife.

NAMARIK.—*Hawaiian Missionary*, J. A. Kaelemakule, and wife.

JALUIT, (Jah'-lu-it).—*Hawaiian Missionaries*, Rev. J. Kapali and wife, T. Kealakai.

##### GILBERT ISLANDS.

(Population estimated at 35,000.)

APAANG, (Ap-py'-ahng').—(Charlotte Island, lat. about 2° N., long. 173° E.)—*Hawaiian Missionaries*, W. P. Kapu and wife; D. P. Annai and wife.

TARAWA, (Knox Island, S. E. of and near Apaang.)—*Hawaiian Missionaries*, Rev. J. H. Mahoe and wife; G. Haina and wife.

Rev. Hiram Bingham, Jr., commander of the *Morning Star*, and Mrs. Minerva C. Bingham, are also connected with this mission.

The *Morning Star*, under the admirable management of its missionary captain, has begun its work. Having completed one trip to the Marquesas Islands, —where the delegation from the Hawaiian Board organized two new churches, and admitted 42 members,—on the 1st of July she went on her way to Micronesia. Messrs. Sturges and Doane, at Ponape, speak of religious societies in all the tribes, and praying ones at all the settlements, and of high chiefs, with their entire people, taking their places with the missionary party. At Kusaie, a part of Mr. Snow's parish, 74 additions to the church are reported. The

fidelity of some of the native Christians, though sorely tried, has been worthy of all praise. The truth seems to be spreading from island to island.

# NORTH AMERICAN INDIANS.

## DAKOTAS. (1835.)

NIORARA, (Ne-o-brah'-rah.)—(Nebraska Territory.)—John P. Williamson, *Missionary*, Edward R. Pond, *Teacher*; Mrs. Sarah A. Williamson, Mrs. Mary F. Pond.—Two native preachers.

*Missionaries at large.*—Thomas S. Williamson, M. D., Stephen R. Riggs; Mrs. Margaret P. Williamson, Mrs. Mary Ann C. Riggs, Miss Jane S. Williamson.

*Native Preacher for the Loyal Dakotas.*—John Baptiste Renville.—Four other preachers.

The Indians on the Missouri, owing to the vascillating policy of the United States Government, are still living in a state of apprehension and suspense. Last autumn the Santees (among whom Messrs. J. P. Williamson and Pond are stationed) were removed four miles down the Missouri, in order that they might have access to a suitable supply of fuel. In the winter a delegation proceeded to Washington for the purpose of making a treaty, to the end that a better location might be secured. It was arranged that the Indians should be transferred to the Big Sioux River, and that the details of the proposed treaty should be settled in their new home. But there has been neither treaty nor removal! Most of the Indians, however, are to go down the Missouri a few miles further. Great inconvenience and much severe toil are imposed upon the missionaries by these changes. The church has received an accession of twelve Dakotas, a smaller number than the mission has reported for some time past.

Mr. Renville and other native assistants have labored with success at the head of the Redwood and at Fort Wadsworth; and an addition of twenty-six has been made to the churches by profession, so that the whole number of communicants is 157.

## OJIBWAS. (1831.)

ODANAH, (O-day'-nah.)—(On Bad River, Wisconsin, 4 miles S. of Lake Superior.)—Henry Blatchford, *Native Preacher*.

*Absent.*—Leonard H. Wheeler, *Missionary*; Mrs. Harriet Wheeler.

Ill health has obliged Mr. Wheeler to retire from Odanah; but the native preacher, associated with him so many years, remains at the station to care for the spiritual interests of the Ojibwas.

## SENECAS. (1826.)

UPPER CATTARAUGUS, (Cat-tah'-rau'-gus.)—(Erie county, N. Y., 25 miles S. W. of Buffalo.)—Asher

Wright, *Missionary*; Mrs. Laura B. Wright, Miss Harriet S. Clark.—One native helper.

UPPER ALLEGHANY.—William Hall, *Missionary*; Mrs. Emeline G. Hall.—One native helper.

The labors of the Seneca Mission are attended with the usual results. The work on the Alleghany Reservation is now divided between the American Home Missionary Society and the Board, the church at Old Town being in charge of the former. Two brethren, who were formerly members of this mission, are laboring harmoniously side by side,—Rev. Asher Bliss having received a commission from the Home Missionary Society, and Rev. William Hall being sustained by the Board.

About twenty Indians, on the two reservations, have recently professed their faith in the Saviour; and it is hoped that others will be ready to follow the example at an early day. Special endeavors are being made in behalf of the pagans; and their old system of error is slowly but surely passing away.

## SUMMARY.

*Missions.*

Number of Missions, . . . . .	18
“ “ Stations, . . . . .	104
“ “ Out Stations, . . . . .	482

*Laborers Employed.*

Number of Ordained Missionaries, (6 being physicians,) . . . . .	148
“ “ Physicians not ordained, . . . . .	7
“ “ other male Assistants, . . . . .	6
“ “ Female Assistants, . . . . .	178
Whole number of laborers sent from this country, . . . . .	—339
Number of Native Pastors, . . . . .	84
“ “ Native Preachers and Catechists, . . . . .	272
“ “ School Teachers, . . . . .	349
“ “ other Native Helpers, . . . . .	223—928
Whole number of laborers connected with the Missions, . . . . .	—1,267

*The Press.*

Pages printed, as far as reported, . . . . .	23,611,860
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*The Churches.*

Number of Churches, (including all at the Hawaiian Islands,) . . . . .	205
“ “ Church members, (do. do.) so far as reported, . . . . .	25,502
Added during the year, (do. do.) . . . . .	1,467

*Educational Department.*

Number of Training and Theological Schools, . . . . .	16
“ “ other Boarding-Schools, . . . . .	16
“ “ Free Schools, (omitting those at Hawaiian Islands,) . . . . .	459
“ “ Pupils in Free Schools, (omitting those at Hawaiian Islands,) . . . . .	12,564
“ “ Pupils in Training and Theological Schools, . . . . .	483
“ “ Pupils in Boarding-Schools, . . . . .	577
Whole number of Pupils, . . . . .	—13,624

## ERRONEOUS STATEMENTS.

STATEMENTS strangely erroneous, and calculated to do much injury, from time to time appear in public papers, in regard to the expensiveness of foreign missionary operations. Thus it has been recently announced that “it costs seventy-five cents to send a dollar to the heathen”; and the advice is therefore given to spend the dollar for heathen at home. What, now, are the facts? The Treasurer finds them to be thus: For the last five years the average annual expenses of the American Board for agencies, publications, and home administration, (salaries of Secretaries and Treasurer, clerk-hire, postage, incidentals, &c.,) have amounted to eight and three eighths per cent. of the receipts, — eight and three eighths instead of seventy-five cents to the dollar!

In 1861, the Board, at its annual meeting, appointed an able committee, (consisting of Judge Jessup, Governor Buckingham, Hon. Homer Bartlett, Dr. Bacon, Judge Strong, Frederick Starr, Esq., Dr. J. F. Stearns, and John Kingsbury, Esq.,) “to review the expenditures and finances of the Board.” The next year, after thorough investigation, Dr. Bacon, in behalf of that committee, presented a report, in which it was stated to “appear that scarcely more than six per cent. of the income is expended in the work of raising funds, of communi-



cating with contributors and auxiliaries, and of awakening and sustaining missionary zeal in all parts of the country; so that nearly ninety-four per cent. of the income from all sources remains to be expended directly in the work of selecting and sending forth missionaries to the heathen, and of sustaining and enlarging the missions." In this calculation, the committee, very properly, considered the salary of the Foreign Secretary, a part of that of the Treasurer, and a part of the various incidental expenses, as belonging to the foreign rather than the home department of the work; but in the estimate of the Treasurer for the last five years, presented above, *all* expenses of *administration* are included, to make up the eight and three eighths per cent.

If any one should suppose that the assertion, "it costs seventy-five cents to get a dollar to the heathen," has reference to the cost of *remitting*, it may be said in reply, that this would indicate still greater ignorance of facts. Remittances are made in the same way as by our merchants engaged in foreign trade, — just as readily, just as safely, just as cheaply, — by bills of exchange, and drafts on the Board's bankers in London, (Messrs. Baring Brothers & Co.,) sold readily in all great centres of trade throughout the world, sometimes at a small discount, sometimes for a premium, — always at the highest market rate.

The committee above referred to closed their report, in 1862, with the following statement of "two significant facts, which seem worthy of grateful commemoration."

"I. The sum total of our receipts, from donations and legacies, in fifty-two years, is \$9,103,276, — giving the average annual income of \$175,063. It is with the material resources represented by these figures, that the Board has accomplished, by the blessing of God on its labors, those great things for the advancement of the gospel, which are already spoken of throughout the world to the glory of the Saviour.

"II. It does not appear that of this amount, contributed by Christian love and zeal for the foreign missions under our care, one dollar has ever been lost by unfaithfulness, incapacity, or negligence in the financial management of the Board. Let us thank God for the past, and take courage for the future."

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### "HELP THOSE WOMEN."

So wrote Paul of his faithful helpers in the work of evangelization, — "Help those women which labored with me in the gospel." So would we plead for those women who, for the love of Christ, have left home and friends, and gone forth to labor for the spiritual welfare of their sex abroad. The position of a married woman in a heathen land is sufficiently trying, that of a single woman is still more so. Yet five widows, whose husbands have fallen in the service of the Board, remain to complete their work, and find rich compensation for the loss of home society and the peculiar trials of their position, in the blessed results of their efforts to commend the gospel to the degraded women around them. In a few months, (including four under appointment to go out in the early spring,) there will be some *thirty* single ladies connected with the missions of the Board, the larger part engaged in boarding-schools for girls and young

women, in which the prime object is instruction in the gospel and in the arts and usages of Christian life; while some will devote themselves to more direct missionary labor in visiting from house to house. There can be no more effective method of promoting the cause of Christ among a heathen people, than to give a Christian training to the future wives and mothers of the leading men. We do not here speak of labors for the same object on the part of the wives of the missionaries, but of this large number of single ladies, engaged in missionary work; and we ask for them the lively Christian sympathy and the prayers of their own sex at home. A remarkable revival occurred in the female seminary at Oroomiah, during a season of special prayer in its behalf at Mount Holyoke. So may the blessing of the Holy Spirit be granted elsewhere in answer to the prayer of faith, and thus effectual help be rendered to these women who are laboring in the gospel.

If any desire to devote their contributions specially to Christian work among the women in heathen lands, whether by the support of any of these female missionaries or of the schools in their charge, of pupils in them or of Bible-readers under their direction, they can do so, and a separate acknowledgment will be made in the Herald, and as far as possible by letters from the missionaries.

## LETTERS FROM THE MISSIONS.

### *Western Turkey Mission.*

#### PHILIPPOPOLIS.

(European Turkey, 225 miles W. N. W. of Constantinople.)

LETTER FROM MR. CLARKE, *September 28, 1867.*

THE publication of extracts from this letter has been necessarily deferred, but they are of value still, — pointing to reasons for increasing effort in the Bulgarian portion of the mission field; presenting grounds for hope that such effort will not be in vain; and indicating a warm earnestness of Christian feeling in the writer, which, it may be hoped, will be communicated to some among the readers. Our brother notices the close of the year in the school at Philippopolis, with a public and cheering examination; indications that the school “has been laying a good foundation for the progress of divine truth;” the hopeful conversion of six pupils; and the prospect of a considerable increase of pupils for the coming year. Then, passing to other matters, he mentions

character of these populations demands immediate effort for their good. All nationalities are waking to a new life. A few years since, no mail came to this city; now, three weekly mails and a telegraph connect us with Constantinople and Belgrade, and Bulgarian and Greek merchants have correspondence with and order their goods directly from Paris, London, and Manchester. As yet this city is not connected with any other place, not even with the nearest village, by a permanent road, but all roads are varied according to the convenience of those through whose fields they pass. Roads are in progress, however, which will shorten, by one half, the time of traveling to Constantinople or Belgrade; and from the steps taken by the Sultan since his return from Europe, there is a probability that a railroad also, passing near all our stations, will soon connect these two cities.

“The Bulgarians are, of all others, most interested in the settlement of the Eastern question; and the same characteristics which have made them restless under Greek ecclesiastical dominion, and desirous of education, are still at work among

*Progress in Bulgaria.* “The changing

them; and they are intensely seeking the further development of their nation. Their young men imbibe the spirit of freedom from their growing intercourse with European nations, and especially from their increased knowledge of America since the great rebellion.

*Papal and Infidel Influences.* "This restless, active spirit ought to be met by a vigorous and earnest prosecution of the gospel work. Rome is entrenched already among the people, with a force of priests in this city and some of the surrounding villages, and has one of the finest churches in the city, and good buildings for male and female schools.

"Infidel France has many of its representatives here, whose influence is complemented by free-thinking young Bulgarians, educated there, and especially by a large number of the teachers, who, despising their own empty formalism, to which they still cling in order to retain their positions, have become really infidel, and use their influence to undermine the power of the Bible. It is important that Christians who desire the salvation of this nation should now be earnestly at work.

*Encouragements.* "We have many reasons for encouragement. The natural character of the people is far more guileless and noble than that of the Greeks, in whose power they have so long been. Our experience in the schools, and in intimate intercourse with the people, gives us a good degree of confidence in their native truthfulness and honesty. More than twenty-five persons, chiefly in connection with the schools, give good evidence of piety. Many of these have borne persecution, and some have been earnest laborers for Christ, and have had a wide influence. A strong foothold has been gained, and it seems to us that the work must be carried forward with more vigor than hitherto. We believe God will bless us in working to the extent of our ability; but, physically, we are unable to accomplish the needed labor and ought to have help."

*No Station should be given up.* Some notice is next taken of the state of things

in connection with each of the Bulgarian mission stations, and it is said: "It seems impossible to give up any one of these stations without much loss. If the church of Christ is growing weaker; if no more missionaries can be found to strengthen the stations now commenced; it will be better to concentrate rather than break down. But such is not the case. The piety of the American church is growing aggressive, and the true prosperity of the church at home requires that many of her strongest men should go to destitute parts of the earth. In the Armenian mission, the true plan, of raising up a native agency, is bearing good fruit. We are working on the same plan, but we are among a people of a high standard of education, with, as yet, no Christian churches, and few Christian young men. European influences, adverse to the gospel, are rolling in upon them, and years must pass before a native force at all adequate to the necessity can be raised up. There is, therefore, pressing work, which will perhaps last for the lifetime of one set of missionaries.

*Increasing Hostility.* "At Eski Zagra, and in other parts of our field, the opposition is increasing because of the fact that Protestant influence is gaining ground, and some are thinking of the truth where the people had thought themselves safe. More and more I feel, that the changes that must soon take place in European Turkey make it strongly desirable that our mission should be placed on a firm basis, by the coming of more missionaries. The present need in India and China is greater, but it seems to me that the probable position of European Turkey in years to come, makes it needful to occupy this ground now.

"Recent news from Panagureshte and Tartar Pazarjik show that the truth is advancing and opposition increasing. In the former place several had taken so decided a stand against the church errors, and for taking the Bible as a standard, that the village council took up the matter. One of their number, who a year ago was an opposer of Protestantism, now openly favored it. He was removed from the council, and orders were given that no one



should trade with the Protestants, or supply them with food. At the ovens, where all baking is done, they were refused. Their cattle were not allowed to be pastured with the common herds, — which in this country are all fed on grounds belonging to the village in common, no man having separate grounds, — and several of the leading young men who were favorable to the truth were taken separately into a room with the head men of the village, and so threatened that they signed a paper to the effect that they will have nothing to do with the Protestants. The one expelled from the village council has since called on us here. He is not at rest, nor are the others. They feel that they have forsaken the right. After two weeks I hope to visit the place.

“In Tartar Pazarjik, the opposers have made a list of twenty-two individuals inclined to Protestantism, and are using means to prevent the spread of the heresy. At our last visit seven were present at the Sabbath service. On the previous visit there were fourteen. Pray for us, that we may be faithful.”

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### Central Turkey Mission.

#### MARASH.

(About 90 miles N. E. of Scanderoon.)

LETTER FROM DR. PRATT, October 10, 1867.

DR. PRATT wrote from Aintab, first on some matters of business, and then respecting the work at Marash — the station with which he is connected, — the seminary there, and some of the out-stations.

“*The Seminary* has had a very unexpected addition of students. Last year we had only eight, and could only hope that this number would be a little more than doubled. We have, in fact, a four-fold increase. This increase is not largely from Marash, but — which is more cheering — from other places; viz., ten from the Aintab field, seven from the Oorfa field, two from Adana, and two from Kessab; of whom, — with the ten from Marash, making thirty-one in all, — eight are married. The wives of some attend the girls’

high school, while the others are mostly graduates of the Aintab female seminary. One more young man, of excellent, devoted spirit, had come to fit himself for usefulness, but after a few weeks was suddenly removed by death, being drowned while bathing in the Jihan river.

*The Students.* “We are very much pleased with the students. I think it would be hard to find a finer lot of young men, for ability or Christian character. The unmarried students from abroad have had some difficulties to contend with in the way of providing for themselves; but the matter having been laid before the women at Marash, twelve families agreed to undertake the washing, mending, and baking for one student each, and so provided for all who were thus needy. They are scattered over the city in rented houses, and will be more comfortable if we can provide them dormitories in connection with a new seminary building.

“*The Pastor* of the first church, who commenced his labors as pastor at our annual meeting, has gone on his way in the most satisfactory manner, and is developing an executive talent that is very encouraging. I think the esteem for him among the people is constantly increasing, and his labors are certainly faithful and earnest. The second church are still straining every nerve to complete their church building, and we trust will enter it before winter

*Zeitoon — Government Action.* “The work has made decided progress in Zeitoon, although, in consequence of the violence experienced last year, for which we are still endeavoring to obtain redress from a very reluctant and most unscrupulous Government, we have not had any laborer there. Still the two brethren of last year have labored in secret, and one by one their number increased, till they came to be ten or twelve men, who cut themselves off from their old church and met every Sabbath, and often during the week, for reading the Scriptures and prayer, and began to be known by everybody as Protestants. For a long time they were constant in their entreaties for a preacher,

but were put off again and again, till we could secure justice in the case of last year. At last they sent two men, who were not to return till they had succeeded. We referred them to the Home Missionary Society of the church, and at last they agreed to send a man if ten men would petition the Pasha for protection as Protestants. They brought a petition with ten signatures for the Pasha; and there were five more Nicodemuses, who did not want their names to go to the Pasha. He issued the order and a man was sent.

"Before he arrived, on a Sunday, the people were ordered to work on the road, but the Protestants claimed exemption, on the ground that it was contrary to their religion, and the Governor allowed the claim, much to the amazement of the Armenians. The preacher was kindly received, and no opposition was manifested by Armenians. But the Government soon began to lay extra burdens on the new Protestants, and to manifest decided hostility. They soon found the pretext they sought. A priest wrote four notes to our preacher to draw him out, and at last, in answer to repeated inquiries, as to whether they (the Armenians) were Christians, Jews, or heathen, was answered — 'You are Christians, but have some customs of heathens.' This was immediately reported to the Governor. He called the preacher, but dismissed him after a slight examination, and then wrote to the Pasha that this man was a disturber of the peace. The Pasha demanded his recall, and the community, by our advice, to give the Government no handle against them, immediately sent another man and recalled the first. The Government seem to have guaranteed the Armenians undisturbed possession of Zeitoon for their church, but they will doubtless find the Word and Spirit of God more powerful than all their machinations.

*Fundajuk.* "There are manifest signs of the Spirit's working in our region. The students, in a recent vacation, went, some of them, to the mountains, and returned delighted with their reception in Fundajuk, where we have had helpers in past years, and have been much persecuted.

They found the principal men of the village, who were once bitter foes, ready to welcome them; coming around them and insisting on hearing the Scriptures, and desiring prayer and singing. This change has taken place during the past few months, and shows other than man's working. Let the churches only pray, offering real prayer, and giving for the work, and they will see fruit of their labors."

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### Nestorian Mission — Persia.

LETTER FROM MR. LABAREE, *September 17,*  
1867.

*The Mountain Fields.* Mr. Labaree writes, at considerable length, with reference to various matters, mostly in connection with the mountain districts. His letter must be greatly abridged, but many of its statements should find a place in the Herald. He had recently returned from a tour in Salmas, (northerly from Oroomiah,) and was "sorry that he could not report more of encouragement there;" though he did not think the work "absolutely stationary." In the mountain regions westerly from Oroomiah, events of considerable importance — opposition, persecution, oppression, — are noticed.

*The Patriarch — Attempt to expel Mission Helpers.* "Several weeks since Mr. Shedd wrote you a report of the tour made by him and myself to Amadia [in Turkey, — west-south-west from Oroomiah]; of the intercourse we had with our helpers; of the plans formed for the increased efficiency of the gospel work; of some hopeful accessions to the evangelical party; and of the general prospects of the evangelical cause in the mountains. Scarcely had we reached home before Mar Shimon commenced a course of more active opposition than he has attempted before in a long while. He issued an order for the expulsion of all our helpers from Tkhome, directing the use of force if necessary, and threatening not to leave a single man of ours in all the mountains. It happens that all the helpers in Tkhome and the adjacent regions are natives of

that district, with large family connections, who have hitherto prevented their being molested, even though not sympathizing with their evangelical principles and practices. Hence it has been difficult to expel them, while the sufferance of such preachers in that province has always been an excuse for their tolerance in other parts of the mountains. We do not understand all the causes which operated on the Patriarch's mind, and induced him to take the decided course respecting which he had hitherto hesitated.

*Intervention of the British Consul.* "The people of the district seemed earnestly determined to execute the order, and I doubt not would have done so but for the interposition of Providence. Events of a peculiar nature, occurring just at that time, diverted the attention of the principal enemies, and so delayed the threatened evil. In the meanwhile, Mr. Rassam, the British Vice-Consul at Mosul, hearing of Mar Shimon's proceedings, addressed him a very strong letter of remonstrance, assuring him that the American missionaries are the truest and most efficient friends of the Nestorian people, and urging him to invite their preachers back with the same publicity with which he had ordered their expulsion.

"Before this letter reached the Patriarch he had visited Jeloo and Bass, and declared very violently against all who had any connection with us. The Nestorians of the mountains are heavily indebted to Mr. Rassam for his frequent active interference in their behalf, so that his word is profoundly respected by both Patriarch and people. This letter, therefore, had the effect to restrain them from carrying out their persecuting project; indeed they are quite abashed by receiving such an emphatic rebuke from such a quarter.

*Other Movements of the Patriarch baffled.* "In addition to this rebuff, another was received, soon after, quite as mortifying. The Patriarch had written to the British Consul at Erzroom, offering to make over his people to the English Church if the English Government would extend to them its protection from Turks

and Koords. The reply of Consul Taylor was a decided rejection of the proposition, couched in language not at all flattering to the Patriarch.

"As if abandoned to exhibit his folly and weakness, while yet waiting for the reply of the English Consul, he sent a similar communication to the Russian Consul at Erzroom, courting Russian aid. To this also he received an indecisive answer. Thus censured and baffled he has been quiet since, and has privately signified his willingness that our preachers should remain at their places without molestation."

Annoyances which the Patriarch has met also in his own fold are noticed, and Mr. Labaree adds:—

"All these things, it would seem, must weaken the hold of Mar Shimon upon his people, and hasten the day of disintegration and of subsequent reconstruction. The young man himself is not wanting in liberal sympathies, and has a friendly disposition towards our preachers; but his father and uncle control him, and more evil counselors he could not have.

*The Reforming Priest in Tiary.* "Mr. Shedd wrote you of an interesting priest from Tiary, who united with us at our meetings in Amadia. After his return home, the people of his large parish assembled at his house for a conference. They assured him of their willingness that he should teach and guide them whatever way he chose; he might exclude whom he pleased from the communion; they would furnish him all the scholars he wished, and would pay him all he needed for his support; but they could never tolerate his receiving wages from the American missionaries. As far as we can learn he is a true and faithful servant of our Lord, and is laboring in a quiet way for the dissemination of a pure gospel. He is secretly gathering around him a party of men of like views with himself. We shall watch the progress of this man, and the results of his enlightened teachings, with tender interest.

*Meeting of Helpers in Gawar.* "Mr.



Cean has just returned from the general meeting of all the mountain helpers, held in Gawar. He reports the occasion as one of much interest and profit. The helpers, notwithstanding the sombre aspect of affairs during the summer, took a cheerful view of the future, and went back to their work with increased courage and trust. It is his impression, from his intercourse with the best informed of our helpers, that Mar Shimon is fast losing the confidence and respect of his people, and that, in his reckless appeals for foreign aid, he is making a desperate effort to repair his declining fortune. He has, however, still a strong pillar of support in the profitable offices, civil and ecclesiastical, which are under his control."

*Moslem Violence.* Mr. Labaree sends also some account of violent proceedings against the Nestorians by a Koordish chief, sending the copy of a letter received by the missionaries from a Nestorian bishop, appealing for their interposition. This letter must be omitted, and a few passages from our brother's letter will perhaps sufficiently present the case.

"Our Christian sympathies have been very much excited, the past two months, by reports of Moslem outrage in a neighboring province, which call to mind the historic days of Islam's power and unawed fanaticism.

"Two days distant from us, to the southwest, is the Turkish province of Nochea, — a mountainous region, containing a mixed population of Koords and Nestorians. It is the residence of a noted Koordish sheik, who has no superior for reputed sanctity and authority among the Koords, except the sheik of Bagdad. It is also the seat of a metropolitan bishop of the Nestorians, within whose diocese is a large and venerable church [at Katroona], whose history is supposed to date back to the time of Constantine the Great.

"This village of Katroona has recently been lawlessly seized by the sheik, and the Nestorians dispersed. Some of them visited Erzroom to petition the Pasha in

regard to their property. Through the aid of the English Consul they obtained papers restoring them to their rights, but no notice has been taken of them by the authorities this side of Erzroom.

"Thus remote from any centre of government, the weak arm of Turkish power is little felt and little feared by the lawless Koords in the province, and the sheik is well-nigh independent and irresponsible. The church he has begun to destroy is a large one, built of hewn stone and arched. Half of it he has demolished, and with the materials is building a fort. The remainder he intends to convert into a mosque. He has opened the graves under the flagging stones of the church, and the vaults in the walls, where lay the bones of a long line of bishops and priests. In vain the bishop has remonstrated against this sacrilegious proceeding; the sheik but ridiculed his distress. In vain Mar Shimon has written begging him not to commit such an outrage; the letter was torn up with indignity before the church. In vain, too, has his own mother plead against the desecration, foreboding ill from such an unprecedented act as the razing of a Christian church. His reply to her as to others was, 'The son of Mary has reigned long enough by the side of Mohammed.'

"A more serious affair, the testimony for which seems to be abundant, though not so accurate as in the case of the church, is the intention of the sheik to instigate a massacre of the Christians, or to reduce them to serfdom. We have the report that two men have already been killed, on the supposition that they were the men who carried the complaint to Erzroom about the village of Katroona.

"These facts have been forwarded to Mr. Taylor, Her Britannic Majesty's Consul at Erzroom, and through his active efforts strong authority has been sent, and a Christian agent from Van has been ordered to investigate the case. It remains to be seen what the issue will be. Our hope is that the fanatical designs of the sheik will soon be checked."

**Mahratta Mission — Western India.****SHOLAPOOR.**

(125 miles S. E. of Ahmednuggur.)

LETTER FROM MR. HARDING, *September 27,*  
1867.

*A Brahmin Convert — Opposition.* Mr. Harding announces that a Brahmin — a native of Shalapoor, but whose work for some years had been at a distance from that place, so that he had been seen only occasionally by the missionary — had just been admitted to the church. A younger brother had decided to embrace Christianity with him; with him, on the way to Sholapoor, had broken caste; and arriving on Saturday (August 10), with him attended Christian services on the Sabbath. Of the excitement, the opposition of other relatives, &c., which followed, Mr. Harding writes: —

“They have an older brother living in the city, and early Monday morning they wrote to him, stating that they had broken caste and thrown away their sacred thread, and had determined to become Christians. This announcement kindled a fire that burned furiously for several hours. Their older brother, with other influential Brahmins, came to our house in the town, where the young men were staying, and by every possible means endeavored to persuade them to leave. This continued for a long time, until the Christians, fearing that violence might be used, sent for me. Before I arrived, a large and disorderly mob had assembled about the house, so that our people were obliged to close the doors and windows. I said a few words to the crowd outside, and then went in and immediately wrote to the Collector, asking his protection for the young men.

*Violence.* “Unfortunately the Collector was absent from Sholapoor, and there was considerable delay before my letter reached the second magistrate.

“We waited in painful anxiety for more than half an hour, during which time the mob outside had become very disorderly. At last, in order to forestall any assistance from the magistrate, the doors were broken open, and the two men were seized

and carried away. Not long before this occurred, three native Christians, who were outside, were most cruelly assaulted by Brahmins and others. They all received severe wounds upon the head, and it is a wonder that some of them were not killed.

*Interference of Magistrates.* “As soon as these occurrences came to the knowledge of the magistrate, he issued warrants for the arrest of the leaders in the mob; and he also gave stringent orders to the police to find the two men who had been carried away. As the native officials, being Brahmins, were quite in sympathy with the rioters, it seemed doubtful whether these orders would be obeyed; but about dark the older of the two, Ramchandra, was found and set at liberty. He came at once to the mission house, and we shall not soon forget the scene that followed.

*Patient Suffering.* “The Christians, who had been waiting in anxious suspense, came to rejoice with him. The three who had been so cruelly beaten were present, weakened and faint from loss of blood, and their clothes crimsoned from head to foot. Yet there were no complaints. One suggested that these sufferings were very light compared with those which Christ endured for us. Another remarked, — ‘Yes, and we are ready to endure more, even to give up our lives for his sake if need be;’ and then, as by instinct, we all knelt down to thank God for our preservation, and that we were counted worthy to suffer for his name’s sake. And we did not forget to pray for those who hated us because they hated Christ; for we felt that we had only heard that day the echo of other voices, coming from another mob, crying, ‘Away with him. Crucify him, crucify him.’

“The younger brother was not found till the next day, and meanwhile he had been so influenced by his friends and by the native officials, that he expressed the wish to return to his Hindu brother. I hope we may yet see him again, but hitherto we have had no communication with him.

*Rioters Punished.* "As the leaders in this riot were prominent men in Government service, it was deemed important to make an example of some of them, and three Brahmins were tried and convicted, and sentenced to six months' imprisonment with hard labor. The effect of this has been all that we could reasonably expect. We now have perfect security, and in our preaching in the town we receive less annoyance than ever before. The fact that a man of the highest caste, and of good standing in the community, should give up his caste and his religion and become a Christian, has naturally excited much inquiry and discussion among the people. The violent opposition also has had the same tendency, and we feel that these apparent calamities have evidently been overruled for our good.

"The conduct of Ramchandra has been very satisfactory. No one doubts his sincerity, and I trust he will be a valuable member of this church. He was baptized last Sabbath. One or two others seem likely to join us very soon."

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### North China Mission.

#### KALGAN.

LETTER FROM MR. GULICK, *January, 1867.*

*The Mongols.* A very interesting letter from Mrs. Gulick, of the North China mission, respecting a visit to Mongolia, was published in the Herald for May, 1866. The following extracts from a letter from Mr. Gulick, whose station, it will be remembered, is at Kalgan, on the confines of that land, present interesting facts respecting the Mongol people, among whom he desires to see missionary effort commenced at once.

"In communications sent to the Missionary House from this station and from Peking, mention has from time to time been made of the Mongols, who visit these cities in large numbers. They are far behind the Chinese in civilization; but in the eastern parts of Mongolia, where many of them have adopted the agricultural habits of the Chinese, they appear

to be quite as well off as their more shrewd and money-loving neighbors. In these agricultural districts, which are limited, they live in houses like those of the Chinese, with mud walls and paper windows; but the vast territory which belongs to them is for the most part occupied by a pastoral people, who live in small felt houses or wigwams.

"They form a connecting link between the Arabs of Western and the Chinese of Eastern Asia. They make long journeys for the purpose of bartering the products of their herds. Peking is one of their favorite resorts, on account of its furnishing a large market for the frozen game and mutton which they bring in the winter. Their long caravans are now daily passing through this place on their way thither. It is not uncommon to see women and children accompanying the men on these long expeditions, the whole party being mounted on horses and camels. Though frequently making journeys for purposes of trade, they are not nomads; for their flocks and their homes remain from year to year in the same place. Several of the missionaries in Peking have become much interested in them and are studying their language.

*Missionary Effort called for.* "The time seems to have arrived when systematic efforts ought to be made for this people. Many years ago the London Missionary Society had a mission amongst a tribe of Mongols in Siberia; but the policy of the Russian Government at that time, which led it to claim all the converts as belonging to the Greek Church, resulted in the closing of the mission. The whole Bible and a number of tracts have, however, been translated and printed, and now that the country is accessible from the southern border, the London Missionary Society is ready to enter the field again.

"If the Board is also ready to make an effort to reach the Mongols, this seems to be the right place in which to begin. There is already a station here, where we have frequent intercourse with them. We cannot avoid meeting them and working more or less for them. They come to us for medicines; they come for books; they



come for information concerning geography, astronomy, and other sciences; they come to see our white faces and foreign dress; and to learn something of our customs, and of the objects that have brought us to this place.

*Visit from a Chief.* "Last summer we were invited by the head man of a camp, about eighty miles to the north of this, to come and spend a month with him. He promised to put up a tent for us and to furnish us with water, fuel, and mutton, during our stay with him. He had received medicine from us the previous autumn, when we were living in the lower city, and when he visited the place again he sought us out, in our present residence in the upper city, spoke of the kindness we had shown him during his previous visit, and made an earnest request that we would visit him at his home. It was our purpose to have complied with his wish ere this, but our duties here have rendered it impossible.

*Another Visit.* "Strange to say, while writing the last sentence I was interrupted by the coming in of a Mongol chief who lives about thirty miles from here. I had not met him before, but have been acquainted with his sons. A little more than a year ago, when I accompanied Mr. Blodget on a short trip into Mongolia, we spent half a day with them. Mr. Blodget was much interested in them, and I think they were interested in the many things of which he told them. As he is well acquainted with the Chinese, which one of them also speaks fluently, he had the pleasure of communicating with them much more freely than I have been able to do. We have since met the young men several times; but we had not seen their father till he called just now. He spoke of my having visited his place during his absence, and invited Mrs. Gulick and myself to go there next summer, when he would be at home. He is known as the Governor of the Towers, or landmarks, between this part of China and Mongolia. He is a man of quiet and unassuming manners, but of inquiring mind. He has given his sons a better education than is

common even among the most favored classes in Mongolia. One of his sons is familiar with the Confucian classics, and reads and speaks Chinese and Mongolian with equal fluency.

"This Mongol chief deplores the ignorance of his own people, and admires the skill and learning of Western nations. When I told him I had a brother who I hoped would come to Kalgan to study their language and to teach them, he said, 'Let him come and live with us. We will teach him our language, and he will teach our children your language and books.' When I suggested that our books might be translated into their language, he seemed greatly pleased. 'That,' he said, 'will suit us better than any thing else. We can hardly learn to read Chinese, how much less your language. If you teach us in our own language we may be able to learn; but Mongols are very stupid; we do not know how to learn; we do not know how to do any thing.' He again said, that when my brother came he hoped we would both come to his place and teach them.

*Characteristics of the People.* "Like the Polynesians, the Mongols are a people of simple habits and of strong social and religious feelings; but they possess more vigor, both of mind and body, and a character more trustworthy and less weakened by excesses.

"We see many from Kuren, the old capital of Mongolia, the home of Genghis Khan, and we are not surprised that, under such a leader, they conquered Asia and threatened Europe. It was under their protection and in their service, that Marco Polo, at a later date, came from Venice to Peking, where Kublai Khan had established his court.

"It is but a few days since a Mongol called upon us bearing the name of Tamurlane, that great conqueror who founded the Mongol dynasty, that held the empire of India during the four centuries preceding its conquest by the English. When the present Manchu dynasty gained the sovereignty of China, the Mongols were their allies, and in consequence are still governed by their own princes, and have



other privileges not granted to the Chinese,

*An Open Field.* “The Mongol language was reduced to writing five or six centuries ago, and they now possess translations of the Chinese classics, besides Buddhist writings and a limited literature of their own. Their writing is alphabetic, and many of the people can read. The Bible and several tracts have been translated, but the people have not one missionary to interest them in these books, or to teach them of the Saviour who has come to open heaven to them. There is nothing to prevent the most free intercourse with them in this place, and if commenced in prayer and faith, I believe the way will open for an extensive work among them. The progress might at first be slow, but when the truth has once made an entrance amongst them I think its triumphs will be great and rapid.

“Their language is allied to that of the Turks, and is much easier than the other languages of Eastern Asia. A mission can be commenced among them with less outlay than is necessary in commencing most new missions; for much preliminary work has already been done in the translation of the Bible, and the publication of grammars and dictionaries.”

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### Gaboon Mission.

(West Africa, near the Equator.)

LETTER FROM MR. BUSHNELL, Sept. 3, 1867.

Mr. Bushnell had recently returned from “a tour up the river, making repairs on the house at Nēngenēge, and visiting Bakēlie and Pangwe towns,” to some extent. His statements respecting the people, and the results and prospects of missionary effort, are not the most encouraging, but should stimulate to more fervent prayer for the redemption of Africa.

*Depravity and Superstition.* “I saw much of the people, and my heart was saddened by the exhibitions of heathen depravity and superstitions, and the evidence

that they are rapidly wasting away under Satan’s cruel reign. The Bakēlies and Shēkanies seem entirely given up to belief in witchcraft, and to the sanguinary work of judging and killing those who are suspected of being guilty. During the time missionaries were located at Nēngenēge they were able to hold this terrible superstition in check to some extent; and not a few poor victims were rescued through their influence. But now, with none to molest or make them afraid, they carry on the work of destruction with savage greediness and fiendish cruelty. In about every case of death, one at least, and often two or three poor victims are cruelly sacrificed.

As I passed along in my boat, I frequently saw, on the banks of the river, places where the bamboo had recently been burned, and upon inquiry was told that there the fires of superstition had been kindled to burn witches. In one place a wife had been burned for her husband, who had fallen in battle with the Pangwes. In another, two persons had been burned for an old chief who had killed himself with rum-drinking. In this way the remnant of these two tribes, left by the slave-trade, are destroying each other, and will soon be numbered with the departed, or absorbed by the more numerous and powerful Pangwe tribe, who, though cannibals, are not witch-killers. They sometimes purchase and eat condemned Bakēlie witches, but never kill their own people for the imaginary crime of witchcraft. They quietly look upon this destruction among the other tribes with satisfaction, seeing that soon they will occupy the places on the river which are being vacated, and come in direct contact with commerce on the coast, with no intervening factors to rob them of their profits.

*Trade and its Influence.* “Trade seemed to be very active, and boats from the English, Dutch, and French factories near us, were seen at almost every considerable town, receiving ivory, India rubber, red wood, ebony, etc., in exchange for rum, powder, guns, and other trade goods.

And what was saddest of all, was to see many of these boats, and the factories in the towns, manned by young men who have been educated in our schools, some of whom have been and still are members of the church. It seems almost *incredible* that persons of civilization, education, and a knowledge of the gospel, can prefer such a vile work to the service of the mission, and effort for the salvation of their people. But such is the native passion for trade, and the gambling kind of excitement and hopes connected with it, that of all the hundreds we have educated, we do not find one who has such a heart for the work, that for a reasonable compensation he would go and live at Nēngenēge and try to do good to the people.

"This discouragement, which we so *deeply feel*, is felt to a greater or less extent by other missionaries, at Coriseo, Calabar, and other stations on the coast, many of whose former pupils and converts are now engaged in work and trade here, with little to remind one of their former advantages. But I did not intend to dwell so long upon the dark picture which pains our eyes and hearts and tries our faith, for there is light in the purposes and promises of God, and comfort in the sympathy of Christ the dear Master, who knew all this when he issued his last commandment, 'Go ye into all the world,' and the gracious promise, 'Lo, I am with you always.' He is with us, and specially near and precious when we are partakers of his sufferings in labors for the lost."

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## PROCEEDINGS OF OTHER SOCIETIES.

### UNITED PRESBYTERIAN CHURCH (SCOTLAND).

THE annual missionary meeting of the (Scotch) United Presbyterian Synod was held on the 15th of May. The receipts of the Foreign Mission Fund, as reported, were £21,260 17s. 1d., (\$106,304,) and the expenditures £21,727 17d. 7s., (\$108,639.) One of the missionary periodicals of the Church presents the following summary statements respecting the foreign operations:—

"*Jamaica.* We have twenty-four congregations in Jamaica, and two in the Grand Caymanas. The two latter have been vacant during the year, and have not given any return. The table of statistics for the twenty-four congregations of Jamaica states that there are 4,684 members, being a decrease of 117; that the average attendance is 6,121; that there are 470 candidates; that the Sabbath classes are 298, with an attendance of 3,445, and 296 teachers; and that the income for all purposes is £2,539 3s. 6½d., being at the rate of 10s. 11d. per member.

"*Trinidad.* In this island we have three congregations, with a joint membership of 178; 16 having been admitted during the year.

"*Old Calabar.* This mission, situated on the west coast of Africa, immediately to the east of the Delta of the Niger, has five stations. There are 57 natives in full communion, 7 having, during the year, been baptized and added to the church for the first time. There are 40 candidates, and the gospel is preached each Lord's day to 1,350 persons in their own tongue. Nearly 400 children are attending the week-day schools, in which six natives are occupied as teachers. Several of the native members also teach in the Sabbath-school; and it is gratifying to observe that they not merely hold prayer-meetings themselves, but that they itinerate in the villages, and endeavor to communicate to others the truths which they have learned. This tendency to evangelize, which they manifest, would seem to indicate that, with proper training, they may become useful preachers of the gospel; and both the Rev. Mr. Robb and the presbytery have been doing what they can to secure this result. The most important event of the year is the completing of the Efik translation of the Old Testament Scriptures, in which the Rev. Mr. Robb has for years been laboriously engaged.

"*South Africa.* We have now four

congregations in South Africa, three in Caffraria, and one in the colony. These four congregations have a native membership of 307, and 95 candidates. Six natives are employed as evangelists, and they are said to be faithful and consistent, working earnestly to convey the truth to their unconverted countrymen. There are five schools, which are attended by about 200 children.

*"Aleppo, in Syria.* We regret to state that as this mission, after eight years' experience, failed completely, both as a mission to the Jews and to the Arab-speaking population, the committee, after much consideration and correspondence with the Rev. Dr. Wortabet, came reluctantly to the conclusion that it was their duty to cease to support it.

*"Algiers, in Northern Africa.* This mission, now placed under the care of the Union of Evangelical Churches in France, is supported by us. The missionary preaches in Algiers, and visits every month nine villages, and has an aggregate audience of 200 hearers, the greater proportion of whom are Roman Catholics. He has only eight members.

*"Rajpootana, in India.* This mission, situated in the British province of Ajmere and Mairwara, about 600 miles north of Bombay, was begun in 1860, and has four central stations. It has, during the six years of its existence, been attended with encouraging marks of the Divine favor. Eighteen natives have been baptized, and some of these are persons of high caste and considerable attainments, and they are now proving useful agents in the mission. Five natives have, during the year, been admitted to the church. One of these is the high priest of the Ram Suehs, and two are from the elder girls in the orphanage. At all the stations, bazaar preaching, which presses the truths of salvation upon those who reside in the vicinity, has been steadily prosecuted; and in the cool months of the year the gospel has been carried over a wide extent of country, and proclaimed to many thousands.

*"Ningpo, in China.* There is here a medical hospital, which was visited four times a week by Dr. John Parker, aided by a native evangelist; 2,851 cases were

treated. There were several inquirers; but the want of an ordained missionary prevented the fruits from being gathered. One was baptized by a neighboring minister.

"Thus we have had, for the year 1866, irrespective of France and Belgium, eight separate mission fields; namely, Jamaica, Trinidad, Old Calabar, Caffraria, Aleppo, Algiers, Rajpootana, and China. These missions have been wrought by 36 ordained European missionaries, 2 European medical missionaries, 7 ordained native missionaries, 2 European evangelists, 12 native evangelists, 10 European teachers, and upwards of 100 native teachers; or, altogether, an educated agency of more than 170 persons. Besides several stations, there are forty congregations, with an aggregate membership of 5,615; and 106 day-schools, attended by 5,464 scholars."



#### PARIS MISSIONARY SOCIETY.

THIS Society held its forty-third annual meeting in the Church of the Redemption, Paris, on the 9th of May. The President, Count Jules Delaborde, made the opening address; after which M. Casalis, Director of the Missionary House, &c., proceeded to review the occurrences of the year which had just closed. Distressing as had been the apprehensions of the friends of the South Africa mission a twelvemonth ago, the reality had transcended their worst fears. The exclusion of so many missionaries from their former homes was a sore trial to them and to their converts; but the policy of the Boors was inexorable. They coveted the land of the Bas-sootoos; and so the spiritual guides of this despised and obnoxious race must retire. No indemnity has been obtained as yet for the heavy losses which the mission has suffered. This dark cloud, however, has its silver lining. The constancy and fidelity of those who had professed the faith of the Lord Jesus Christ are the joy of their teachers. Instances were mentioned as touching as they are edifying; and the few brethren who reside in the unappropriated territory are much encouraged in their labors.



After a brief reference had been made to the labors of the Society in Tahiti and Senegal, Count Robert de Pourtalès set forth its financial condition. Notwithstanding the appeals of the Committee, the receipts were 2,000 francs below those of the previous year, when they had ex-

ceeded 200,000 francs. On the other hand, the expenses had increased, the disbursements having been as follows: for South Africa, 175,000 francs; for Tahiti, 44,000; for Senegal, 20,000. It became necessary, therefore, to report a deficit of 70,000 francs.

## MISCELLANIES.

### THE PARIS EXHIBITION.

MENTION was made in the Herald for February, 1867, of the intention of Protestant missionary societies, the American Board among others, to make some exhibition at Paris, which should indicate what they had done and were doing for the good of the world. The "Exposition" has now closed, and gratifying testimony has been received as to the value of what was thus done in illustration of the missionary work. M. Vernes, Commissioner for Protestant missions, wrote to the Secretary of the Board November 21: "It is highly gratifying to me to be able to state, that every work undertaken on the Protestant mission ground succeeded far beyond our expectations. Probably never before, during an equal space of time, was the work of spreading the gospel carried out on so large a scale as during the seven months of the Exhibition, and all parties have left delighted with the result of their labors. In the museum, the idea originally suggested of showing the former and the present condition of the natives of the different mission fields, was rendered strikingly evident to all observers; and I must here request you to return my earnest thanks to the members of your Board for their important contribution."

Professor Joy, of Columbia College, New York, also writes respecting this exhibition of Protestant Christian work: "I was from the outset deeply impressed with the importance of such an exhibition as the American Board proposed to make, and did all I could to facilitate it. There were few things more complete than the arrangements in the separate building in

Paris; and judging by the throngs of people one always encountered there, few places were more attractive. I dare say several hundred thousand visitors were in the Hall from first to last, and many of them were people of intelligence, who would report their observations to friends at home.

"I really believe that the true objects and workings of the missionary enterprise were better disclosed in this way than they could have been by any other form of publication."

Another eye-witness states, that the condensed table of statistics of its operations, furnished by the American Board, in the form of a large placard, was copied probably by hundreds of persons, and that the contrast between the past and the present at the Sandwich Islands, brought to view by idols, implements, and books sent, attracted much attention.

In the building there were not only museums of idols from different pagan lands, sent by missionary societies, and specimens of Bibles and other books translated by missionaries into very many tongues, but Bible and other religious publication Societies displayed and *disposed of* specimens of their books and tracts. It is said that two and a half millions of portions of Scripture and four millions of tracts were sold and given away.

The friends of the Board are under great obligations to Rev. Dr. Eldridge, of the American Chapel at Paris, for the unwearied pains taken by him in exhibiting and caring for their part in the Exposition. It would appear that his labor, and that of others in this matter, has not been in vain.



## DISINTERESTED TESTIMONY.

AT a meeting of the Suffolk Conference of Unitarian and other Christian Churches, in Horticultural Hall, Boston, a few weeks since, "for the purpose of considering the American Unitarian Association's missionary work in India," Mr. William T. Brigham, of Boston, who went out some time since to explore the geology of the Sandwich Islands, is reported to have said, that "his own opposition to foreign missionary work had given way when he had witnessed how a small band of missionaries had raised the barbarous people of the Sandwich Islands. Their work was the grandest example of foreign missionary work which the world had ever seen."

## CAPTAIN REYNOLDS ON THE HAWAIIAN MISSION.

DURING the meeting of the Hawaiian Evangelical Association, in June last, at one of the sessions, Captain Reynolds, of the U. S. war vessel *Lackawanna*, was present and addressed the meeting. In publishing his remarks, the editor of the *Honolulu Friend* says: "No one is more competent to state the facts which he does, as in 1839-42 he accompanied Lieutenant Wilkes in his Exploring Expedition, and visited nearly every group of islands in the Pacific, saw the natives in their own countries, under various forms of religious teaching, and from *personal observation* makes his own comparisons. Coming from such a source, the following statements will carry weight wherever they may be read in any part of the civilized world."

The "comparisons" referred to were partly of the past with the present at the Sandwich Islands; and partly, also, of the results attained by missionary operations in different groups of islands. Upon this last point Captain R. stated: "I am not aware that any cotemporaneous mission in the Pacific, or any mission established at a later day in this ocean, has had so great a measure of success attendant on its efforts, as has been the case among Hawaiians under the instruction of the missionaries from the United States."

At the close of his address, alluding to

the statements of Bishop Staley, of the "Reformed Catholic" mission, "pronouncing the American mission at the Sandwich Islands to be a failure," and "charging it with making the people worse, morally, than they were in their heathen days," he said: "It is with a sense of shame for my kind that I feel compelled to allude, upon this occasion, to such an extraordinary statement, coming from such a source. If it could be true, or even near the truth, the cause of missions might well be abandoned all over the earth; but the common phases of Hawaiian life give to it a denial; the mission of the *Morning Star*, in carrying Hawaiian pastors to evangelize other isles gives it a denial; the scenes of yesterday and of to-day give to it a denial. Turn which way you will, there is nothing to be found in its support. Indeed the wickedness of this assertion is only to be equaled by its folly. Puritanism and immorality have never been allies in any shape, and all the assertions of all the Bishops of Christendom cannot make it appear that the American missionaries at these islands have afforded an exception to the rule. The most complete defense of this American mission, if it needs one, is to be found at this day in these facts: that an Hawaiian monarch is still upon the throne, with his people and some thousands of foreigners living together in peace and security, while the Marquesas, Tahiti, and New Zealand have long since lost their native kings; that the Hawaiians are an educated people, and the churches and schools fully attended throughout the group; that many Hawaiians are in the ministry; that some are at work as missionaries at other isles, to the south and to the west; that others are successfully teaching their younger kindred in the schools of the kingdom; that the moral and social condition of the people corresponds with the advancement of their education; that no civil or religious wars have taken place since the advent of the American mission, in 1820; and that, as is fully apparent to any truthful observer, the Hawaiians generally love and respect the American clergymen and teachers, who have devoted their lives to the improvement of the Hawaiian race.

"I do not for a moment suppose that you, my countrymen of the American mission, require a word of support from me. You can safely rely upon your position, which is impregnable, as it stands upon the sure foundation of truth, and cannot be disturbed by the slanders of your enemies. But as it is my good fortune to be present upon this interesting occasion, as I have been for so many years a witness of your good deeds and an observer of their excellent results, I could not say less than I have said. I will close with the hope that you will neither be dismayed nor discouraged by opposition from any quarter; and that still faithfully supported by the American Board of Commissioners for Foreign Missions, and sustained by the admiration and by the best wishes of all good men of your own and of every country, you will persevere in your Christian work unto the end."

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#### EXISTING IDOLATRY IN CEYLON.

MR. HASTINGS, of the Ceylon mission, writing from Manepy, April 3, in connection with statements respecting the recent fearful prevalence of the cholera, refers to the continued worship of idols, even by intelligent people, as follows: "It is surprising how completely this people are in bondage to their superstitions, and how they cling to their vain and foolish ceremonies. We can account for it on no other ground than that they love darkness rather than light, because their deeds are evil. Yesterday, having occasion to go up into the tower of our church, I looked down upon the heathen temple opposite, and saw men, women, and children engaged in their senseless performances, and my heart was pained at the sight. A wooden god, fastened upon the back of a wooden image of a bull, with a large red umbrella spread over it, was carried about the temple, within the inclosure, accompanied with music, by men who claim to be intelligent. Following it were more than a hundred men and boys, prostrate upon the ground, each with his feet crossed and hands extended over the head, clasping a cocoanut, rolling with great difficulty on

the hard ground under a broiling sun, at midday; while as many women were making the circuit of the temple, prostrating themselves to the ground at each step as they advanced. And these performances are repeated for ten or twelve days in succession, with other ceremonies equally senseless.

"These ceremonies are performed, generally, in fulfillment of vows made in times of sickness and trouble. The number of persons who are thus fulfilling vows is apparently much larger this year than usual. Several have visited the temple walking upon *spiked* sandals, bearing their offerings. It is difficult to understand how it is that this system of heathenism, so degrading to humanity and so dishonorable to God, retains so strong a hold upon the minds of the people, after fifty years of missionary labor. If it was sustained only by the rude and ignorant, who dwell in places far removed from Christian influences, it would excite little surprise; but many who are educated at least countenance these heathen practices by their presence, and contribute to sustain them. Few intelligent men would probably attempt to defend them; and many acknowledge their folly, while doing nothing to prevent them.

"Much has been expended, during this visitation of cholera, for extra ceremonies at the heathen temples and for ceremonies for the dead. I have heard a native estimate the expenditure as high as £12,000, — \$60,000!"

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#### COST OF MISSIONS AND OF "STRONG DRINK."

A SPEAKER at the last May anniversary of the Wesleyan Missionary Society, in London, made the following statements and appeal:—

"Who dare say that we have done enough? We talk of what we have done in England during the last year for Christian missions; but what have the working men of Manchester done in another direction? One of the principal officials in Manchester lately made this statement as to the doings of the working men there, and I hope that everybody here will un-

derstand it. One of the highest public officers in Manchester made this statement the other day, that the working men of Manchester and Salford alone spent 250,000*l.* every year of their lives, on Saturdays and Sundays alone, in strong drink! Here then we have three times as much money spent as the whole Methodist body are spending in the effort to convert

the world. Done enough! What, when we give 88,000,000*l.* to Bacchus! Done enough! When, instead of 5*s.* per head, as to the missionary cause, the average expended in strong drink, by man, woman, and child, Christian and teetotaler, altogether amounts to 3*l.* a head! Let us have the 3*l.* a head, and I undertake to say there will be plenty of men."

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## MONTHLY SUMMARY.

### HOME PROCEEDINGS.

THE map presented in connection with the "Annual Survey," and prepared expressly for this number of the Herald, brings to view on a single field, all the stations of the Board in the three Turkish, the Syrian, and the Nestorian missions, thus presenting more clearly than in the sectional maps printed last year, their positions in relation to each other and to well-known places. Some of the more important districts, or general divisions of the country, in Turkey and Persia, the more important cities and towns, mountain ranges, rivers, &c., are designated; but very many names could not be introduced without too much filling up so small a map. The names of most of the mission *out-stations* therefore will not be found. For general purposes it is sufficient to know that these are in the vicinity of the stations with which they are connected. The attempt to give the *pronunciation* of the names of stations, and to define their location, in all the missions, is repeated in the "Survey," from that of last year.

In accordance with the action of the Board at its last annual meeting, Secretaries Treat and Clark have already visited Amherst, Dartmouth, and Yale Colleges, Andover and New Haven Theological Seminaries, and one of them the Seminary at Hartford. In each case one of the missionaries now in this country was present also, and they spent a Sabbath at each place excepting Hartford, endeavoring, by

public addresses and in other ways, to deepen the interest of the young men in the work abroad, and to lead some among them to consecrate themselves to that work.

A friend of the Board, in a small town in central Illinois, to whom many thanks are due for his generosity, writes to the publishing agent of the Herald as follows: "Last spring, in a communication addressed to you, I favored a wide diffusion of the *Herald*, with a view to elicit a deeper interest in the cause of missions, and intimated a design to forward a mite for that end,—or rather to help make up the deficiency of those unable to pay. For that purpose please find inclosed check on New York for \$100, payable to your order."

Small sums have been received from others for the same purpose, and can always, it is believed, be well employed.

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### THE WEEK OF PRAYER.

THE custom of observing a week early in January, from year to year, as a week of united prayer for special objects, by Christians of all lands, originated a few years since (1860), and was first suggested by missionaries in India, with some particular reference to the missionary work, and the need of special influences of the Holy Spirit to make that work successful. The week has been observed with much interest at the various stations of our missions, on each year since that time, and often, as in several cases last year, with



very happy results in mission fields; revivals of more or less power commencing then. The programme for this year, issued from London by the Evangelical Alliance, and published in many religious papers, presents no distinct reference to missions or missionaries in the heathen world; but it is surely to be hoped that they will not be forgotten, either in the public or the private supplications of Christians during the week. Certainly *one* great work of the Church, for the successful prosecution of which the mighty workings of the Spirit are essential, is to be, still, for the salvation of the nations sitting yet in darkness. The week to be observed commences with the first Sabbath of the month, (January 5,) and the evening of that day at least (the usual time for observing the *Monthly Concert*) should be observed with special reference to the foreign mission cause; and, in churches coöperating with the American Board, might not one evening be well given to prayer for China, that great field in which now the Board hopes largely to increase its efforts?

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#### MISSIONS OF THE BOARD.

*Western Turkey.* Dr. Riggs, of Constantinople, reports the dedication of a Protestant house of worship in the Greek village of Demirdesh, six miles north of Broosa. The population of the village is over 2,000, all Greeks. The little Protestant community numbers but about 40; "but there must have been over 150 persons present at the dedication service," which was on the Sabbath, October 27; and "all listened with earnest attention." Dr. Kalopothakis, from Athens, who has been instrumental in collecting most of the money for the building, was present, and preached in the afternoon. Dr. Riggs preached in the morning. It is expected that a church will be organized during the visit of Dr. Kalopothakis, who "remains for a fortnight to aid the good work there."

A letter from Philippopolis (page 14) notices progress and encouragements to labor; and mentions increasing opposition, in some quarters, as one among the indications that truth is having influence.

*Central Turkey.* Rev. Lucien H. Adams, of Adana, and Miss Nancy D. Francis, of Aintab, were united in marriage on the 11th of October last. Dr. Pratt (see his letter, page 16,) makes gratifying statements respecting the theological school and the church at Marash, and progress at some out-stations.

*Eastern Turkey.* Rev. H. S. Barnum and wife arrived at Harpoot September 26th.

*Nestorians.* Mr. Labaree (page 17) reports recent attempts by the Patriarch to expel mission helpers from the mountains, and effective interposition by the British Vice-Consul at Mosul. He gives account also of an unwonted outrage against Nestorians by a Koordish chief.

*Mahrattas.* Mr. Harding's letter (page 20,) respecting a Brahmin convert, and the excitement and violence occasioned by his reception of Christianity, will be found of much interest.

*Madura.* Mr. Penfield, who recently went to this field, wrote from Madura, September 16, respecting the meeting of the mission then in progress: "I am pleasantly surprised by the numbers present from the different parts of the field; for I did not suppose that the mission had half so many helpers of the different grades. . . . So large a company reclaimed from heathenism is a goodly sight in this land where Satan's seat is. The pleasure is greatly enhanced by the reflection that these are the under-officers of the army of Christ in this district, of which army we are the generals.

"In the villages and congregations which I have yet seen, Christians seem very few and weak. . . . At this annual meeting, however, one can recognize the fact that Christianity is a power in this district. If we and all these helpers, filled with a spirit of earnest loyalty to our King, act with one accord as recruiting sergeants, we may yet be strong in the main elements of an army's strength, — a large, earnest, loyal rank and file. We are scattered over an immense field, nearly all of which is in



undisputed possession of the enemy. It is no great wonder if the few natives should feel weak, and at times be tempted to despondency; no wonder if some of the spies should bring back an unfavorable report of the promised land. We shall yet possess it all for Christ; and one of the best results of this annual gathering may be the increase of courage and faith, both theirs and ours."

Mr. Washburn, writing from Battalagundu, August 15, notices indications that appear to one on the ground, in that mission field, that in due time a harvest will be gathered, though it may be but "mid-summer" now; refers to a recent itinerating tour, with his catechists, on which nearly all the villages of the station were visited and 9,000 persons addressed; and bears testimony to "the great value of this itinerating agency in the prosecution of the mission work." He then mentions the completion and dedication of the church at Battalagundu, and says:—

"After worshipping for years in a building not very different from an empty cabin, or barn, it is not easy to describe the feelings one experiences on meeting, on a pleasant Sabbath morning, a congregation in a house reminding him of a New England village church, and made more attractive by the gifts of friends in our dear native land."

The station school, "begun a little more than a year ago, with 8 scholars," has "gone up to 28, with manifest improvement," and "is a source of great satisfaction." Respecting another matter he writes as follows: "Two or three of the congregations are enduring a great fight of affliction with the Romanists. It will do them good; but for the present it is not joyous but grievous. In cholera seasons they—the Romanists—run to us for help, and we dispense medicine as freely to them as to one another, and watch by them when dying. When they are well they requite us, in places where they are strong enough, by putting the Protestants under ban, refusing them fire and water, and keeping them from the village washerman, barber, blacksmith, and carpenter, so that a plow cannot be mended, or a house repaired except with the greatest

difficulty. It is surprising how suddenly, out of a quiet and calm sky, a storm has broken forth that threatens to wreck the piety of the strongest. Nearly every house has its persecuting agent in it. All this is the work of one Thômè, a French Jesuit, who has lighted down among us."

Mr. Burnell reports the admission of two members to the church at Nélur June 30, and the death, in September, of one of his most valuable native teachers.

*Ceylon.* Mr. Howland wrote from Batticotta October 5, noticing increased and gratifying efforts by himself, pupils in the training-school, and helpers, among the heathen; says a class of 18 has been received in the school; and states—"We very much need help." He writes respecting the results, so far, of the ordination of a native pastor at Batticotta, and the independent, self-supporting position of the church: "Although I rejoiced in that movement, I had some fears. I am thankful to be able to say, that thus far my fears have not been realized. There seems to be no want of harmony in the church, while there is increasing satisfaction with the pastor. I think they have good reason to be satisfied with him. He seems to be faithful, even beyond my expectations. He is thoughtful also, and I have repeatedly found that he had forestalled the necessity of my suggestions about things to be done and individuals to be seen and conversed with. His sermons are interesting and instructive. I consider it a personal privilege to hear him preach.

"There is also a manifest spirit of self-reliance and a feeling of responsibility developing in the members of the church committee. Some of the subjects brought up by them for consideration in their stated meetings, and the opinions expressed, indicate a maturity of Christian character, and a soundness in faith and Christian principle, which I hardly expected."

A letter from Mr. Rice, the pastor, also notices the happy influence of the change upon the church. He says: "The church members are at present in a situation to feel that the privileges of the gospel are

their own. They have to feel that Christ is no more a Saviour introduced by the teachers of a new religion only, but a personal Saviour and a spiritual physician, able and willing to heal the diseased soul, and impart health and purity to it; that he is no respecter of persons, being the common Saviour of all nations and languages. They have to feel that the Bible which the missionaries brought is no more from the American benefactors, but it is the book which their Heavenly Father prepared with profound wisdom, and handed them in their native tongue, to make them wise unto salvation; that the Sabbath is no more an institution introduced by foreign teachers, but it is the institution of their Creator, designed for bodily rest, and especially for the growth and sanctification of the soul, and commemorative of the resurrection of the ever-living Saviour; that their pastor is no more to be supported by their benefactors in America, but that he must be one of them, and be supported by themselves."

Other letters from the mission mention the addition of a few members to the churches,—four at Navalv and one at Manepv; the dedication of the new house of worship at Oodoopitty in May; and the opening of a new chapel at Tillipally in August.

*North China.* Mr. Chapin wrote from Tientsin October 4. He had recently returned, with his family, from the hills near Peking, where he had sought to recruit during the hot months, but was still not strong. He mentions a visit by Mr. Gulick to Yü Cheu, where Mr. Blodget baptized an aged couple, parents of a Kalgan convert, in the autumn of 1866, and says: "The leaven of truth has been spreading there, and now three others, including the wife of the Kalgan convert, have been received into the visible church of Christ." Mr. Chapin was hoping, when he wrote, to remove from Tientsin at an early day, and take a new station at Tung Chau, "the port of Peking on the river, twelve or fifteen miles distant from that city." The population of the place is estimated at from 100,000 to 150,000.

Mr. Stanley (September 13) reports,

the admission of one new member to the church at Tientsin, but disheartening unfaithfulness on the part of several former members, three of whom had recently been expelled and three others suspended. He mentions the encouraging report of a native helper returned from the village of Ti Chi, near Téh Cheu, (see Herald for November, 1866, page 371,) where he thinks three or four persons are ready for baptism.

*Dakotas.* Mr. J. P. Williamson wrote from Niobrara, November 8, that on the previous Sabbath two persons were admitted to the church; "one a young woman of this tribe, and the other a Yankton man, who has been living with the Santees here for a few months past." He also states: "It is a pleasing circumstance, that wild Indians, intermingling with our Christian Indians, are often strongly impressed with the divine origin of our holy religion, and desire to partake of its benefits. Our two native pastors seem to be progressing well and gaining favor with the people."

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#### OTHER MISSIONS.

*India.* Mr. Jewett, of the Telooquo mission, (Baptist Union,) wrote from Nellore, March 11: "Yesterday, Sabbath, we had a special church meeting to examine ten candidates for baptism. They were all received. In the evening I baptized four. On Thursday I start for a village east, near the sea, to baptize the five men. They wish to be baptized among their own people." Mr. Clough, of the same mission, wrote March 9, from Ongole: "Last Sabbath it was my privilege to baptize nine upon profession of faith in Jesus, who, I trust, are the Lord's own children. I now have seven young men, who represent six villages, learning to read, etc., etc. I expect to keep them here five or six months, and do as well by them during this time as I can, and then send them back to their villages as teachers, preachers, etc., and with God's blessing we expect great results. The school which I have established for these seven young men should be made a permanent institution."

Mr. Mayou, of the Reformed Dutch mission, (Areet,) reports the ordination of a native pastor over the church at Coonoor, and states: "The congregation are now making an effort to raise the whole of the salary of their pastor. They may not at present be able to raise the whole, but from what they had done before I left the place, I judged they would soon do so. This must be our aim, to lead each church to support its pastor. I see my way to it if I can only accomplish that which I desire. Perhaps a few years will pass before it is accomplished, but it ought to be the aim from the start. If I can have several native pastors supported by the churches in my division before I visit America, I shall have accomplished my desire, and shall have less anxiety in my absence."

*Burma.* Mr. Bronson, of the Assam mission, (Baptist Union,) reports a tour and a remarkable work among the "Garos." On the 17th of April he wrote: "During my whole missionary life I have never seen any thing so wonderful as the work now going on among the Garos. Those two Garo assistants, Omed and Ramkhe, have worked quietly and faithfully on amid ridicule, reproach, and even threats of personal violence, and have proved themselves to be reliable, trustworthy, and faithful men, as I took them to be when I baptized them at Gowahati."

Another missionary wrote, May 28, "A note from Mr. Bronson, then in the hills, says: 'The work among the Garos is truly wonderful. I have baptized thirty-seven since coming here, organized a church of forty, including the three baptized in the plains, ordained a preacher, and established schools for boys and girls, according to the urgent plea of this people. How suddenly the Lord has appeared in our mission, where hope has been so often 'deferred, which maketh the heart sick,' to rebuke our weak faith and want of persevering trust.'"

*China.* Up to February 1867, about 100 persons had been baptized by Messrs. Hall and Innocent, of the Methodist New Connection, in the vicinity of Lau-ling-hieu, in Shantung province, 140 miles

from Tientsin, — fruits of the remarkable movement noticed in the Missionary Herald for March last. There is also much interest at an out-station of the London Missionary Society, about 25 miles distant from Lau-ling-hieu. Official interposition has been secured, which it is hoped will arrest the persecution that broke out in that region some months ago.

*South Pacific.* An English missionary writes from Uea, Loyalty Islands, respecting French papal aggressions: "The Governor of New Caledonia, on his recent visit here, suspended all the Protestant chiefs, and, in the name of the Emperor, gave the rule of the island into the hands of three Popish chiefs, who have proved their worthiness for holding this office by their bitter persecution of the Protestants, and committing most atrocious outrages upon them. Previously their power to afflict was limited to their own tribes; now they are vested with power to carry out the operations of the priests over all; and the Protestant chiefs, who before were able to protect their people, are now, with them, given over to the cruelty and bigotry of these men — or rather the priests, whose tools they are. Two of these rulers have burned down the villages of their Protestant neighbors, for no other cause than their being Protestants, and have perpetrated such other cruel outrages, that had they been committed by the Turks on the Catholics of the Levant, they would have quickly brought out a French fleet and an army of defense."

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#### MISCELLANEOUS.

*Population of Jerusalem.* The Prussian Consul of Jerusalem has formed the following estimate of the number of inhabitants of the Holy City: Jews, 7,100; Mohammedans, 5,000; Christians, 3,400; sum total, 15,500.

*Papal Missionaries.* The *Annals of the Propagation of the Faith*, for September, announces the departure of missionaries as follows: In October, 1866, six "Belgian Religious of the Society of Jesus," for Calcutta, Hindostan, and four for China;



in March, 1867, two Frenchmen, of the same order, for Madagascar; in April, seven Spaniards, for Manilla, and two Prussians for Missouri, United States, all of the same order; and in June, two "priests of the Seminary for African missions (Lyons)," for Dahomy.

*Self-support.* The *Wesleyan Missionary Notices* for November states: "The able Superintendent of the North Ceylon District is working out with great vigor the project which he so eloquently advocated when in England,—that of endeavoring to make the native churches, in all respects, self-supporting. . . . In South Africa the fruit of many years of zealous and prayerful toil is ripening into a rich and abundant harvest. At Natal a sanctuary has been erected at the sole expense of the native Christians, and was dedicated to the worship of God under very hopeful circumstances." An English missionary in Tinnevely, India, refers to recent resolutions of the "Local Committee" "to introduce the plan of self-support" among the native churches. It seemed unfortunate that the time fixed upon for the introduction of such new measures proved to be one of great scarcity, almost famine, so that many fears were entertained as to the result. But "an increase of contributions," during such a year of trial, proved "the popularity of the plan" with the people. A respectable native Christian, a man of large property, when conversed with on the subject, and told fully what was meant by the self-supporting system, said: "It is only in this way that Christianity will become the people's religion; and the foundation of Christianity in these parts should be properly dated from now."

The *Debt* of the Presbyterian Board, of \$35,000, it is announced, may be regarded as paid off, by "the liberal gifts of Christian friends and the warm-hearted children of the church."

Earnest requests have been received by the Presbyterian Board, from their mis-

sionaries in India and Siam, for increased salaries, owing to the *increased expense of living*, which, as all contributors should remember, is not felt in America alone.

The Presbyterian Board of Missions announce that an advance of one third over the amount received from the churches last year will be required to defray the expenses of this year.

Five persons were received to the Presbyterian mission church at Bangkok, Siam, on the 4th of August. Two others, pupils in the school, gave pleasing evidence of a work of grace in their hearts.

A new attempt has been made recently to interfere with Romanism in Japan by persecution. The authorities seem to have been alarmed by a large influx of French Jesuit priests, and it appears to be the Jesuits and their followers—not Protestants—who have been interfered with. The result, through the interposition of the French and other Foreign Ministers, will probably be a repeal, ere long, of the ancient edict against Christianity.

Mr. Loomis, Presbyterian missionary, reports hopeful appearances among the Chinese in California,—some persons professing to pray to the true God, and to depend on Christ alone; three or four young men desiring to be educated for usefulness among their own people; the Sabbath-school increasing in interest; and religious services "as encouraging as ever."

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#### EMBARKATION

Mr. H. O. Dwight, of Northampton, Mass., son of the late Dr. Dwight, of the Western Turkey mission, and Mrs. Mary A. Dwight, daughter of Rev. E. E. Bliss, of the same mission, sailed from New York November 23, on the way to Constantinople, where Mr. Dwight will labor in special connection with the business department of the mission.



## FOR THE CHILDREN.

## ABOUT THE "MORNING STAR."

THE first missionary work of the children's new "Morning Star," after she reached the Sandwich Islands, was to carry supplies, native missionaries, &c., to the Marquesas Islands. Mr. Coan, of Hilo, on the island of Hawaii, went in the vessel, as a deputation to visit the Marquesas mission, and the children will certainly be glad to see what he wrote about their little packet. Here is his letter:—

"The 'Morning Star' is a glowing beauty, and a radiant gem in the little constellation of missionary packets whose soft light falls upon the ocean wave, and reflects upon the dark clouds that hang over pagan lands. I wish to say to the thousands and tens of thousands of dear, precious children who *own* and *love* and *watch* the 'Morning Star,' that their vessel is one of the neatest and most beautiful afloat. It is well built, well rigged, well furnished, well appointed, and well navigated. The vessel is every way superior to the old 'Morning Star'—larger, stronger, neater, better lighted, better ventilated, and more sea-worthy. I have never sailed so comfortably on a vessel of her class, and I rejoice that I was permitted to go in this packet on her first voyage to the heathen. In 1860 I visited the Marquesas in the old 'Morning Star,' and my late visit enables me to compare the two.

"In disbursing and sailing the packet Capt. Bingham has done nobly. His care for the vessel and for all on board has been unremitted and faithful, and his most excellent wife, whom we will call 'chief mate,' is a light to the 'Star,' and a ministering angel to all on board.

"And that dear *organ*, given by the generous Mr. Smith, is a treasure in the cabin, thrilling our hearts with its melody, and leading our spirits upward to mingle our notes with the vast symphony of heaven. On sailing from Hilo I was immediately sea-sick, and retired to my stateroom, where I lay in a state of stupor, nearly unconscious to all passing events. At evening I was awakened, as from a delirious dream, by the full notes of the or-

gan, and the carol of human voices. The burst was so sudden and so sweet, that it seemed as if an angelic choir had descended from the sky and filled the cabin and all the ship with melody. My eyes filled with tears, and my heart melted in tenderness at this first gush of sacred music on board the 'Morning Star.'

"Sometimes the 'Star' sailed eight knots, sometimes ten, and sometimes twelve or thirteen an hour. And when her white wings are spread to the winds, and the light of the celestial orbs flashes upon her canvas, she looks all beauty, 'like a thing of life.'

"She touched at Hilo on her outward and homeward passages. Her stay was short, but as we have hundreds of juvenile stockholders in Hilo, they all mustered, with songs and banners and thirty waving flags; marched down to the shore, and embarked in a flotilla of boats, furnished by residents and by generous captains of whale ships, (twelve or thirteen being then in port), and met on board of the packet. The children were perfectly delighted with their vessel. They ran all over it like squirrels, and fluttered like birds upon the shrouds, flitting over the decks, through the cabin, steerage, and all parts of the vessel, in jubilant ecstasy. They were told that they might examine all parts of the ship, from the keelson to the trucks, and from stem to stern. The ship was all alive with those happy owners, as with a bevy of birds, and the dear children did not regret that they had taken shares in so beautiful a craft. And I am sure that those bright, happy Sabbath-school children in America, whose dimes and dollars put the 'Morning Star' afloat, with her white pinions spread to the breezes of heaven, and her peerless and priceless pearls for the heathen, will not fail to remember her upon the great deep; to pray for her; to watch for tidings from her; and, should she be wrecked or foundered in a tempest, or worn out in service, to unite promptly and cheerfully in building a new, enlarged, and improved 'Morning Star.' I am *very sure* that the noble boys

and girls of my country will do that, and I am also sure that my boys and girls in Hilo will take hold, with their young cousins in America, in the good work. And I think that some of our Hilo boys and girls will yet sail in the 'Morning Star' as missionaries to the heathen. How many of my young friends in America will be ready to go too, when the Master comes and calls for them? Many, *many*, I trust."

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#### CHILDREN'S CONTRIBUTIONS.

THE Missionary Herald has acknowledged, during the year 1867, almost \$14,000 as received from Sabbath-schools and in other ways from the children, for the Mission Schools. How much the children can help in the mission work is shown by the sum they raised a year ago for the new *Morning Star*,—more than \$28,000. Sabbath-schools in the churches contributing to the Presbyterian Board of Missions have just been showing how much they can do also. Trying to help that Society pay off its debt last year, they had contributed, up to the first of November, \$20,960. This is \$17,236 more than they contributed up to the same time in 1866, and serves to verify the old saying,—“Where there is a will there is a way.” There was a prospect, also, that they would send in about \$6,000 more in November,—we have not learned just how much they did send.

#### CONTRIBUTIONS FROM CHINA AND AFRICA.

The *Foreign Missionary*, published by the Presbyterian Board, speaking of the “Appeal” to Sabbath-schools, says: “A missionary from China, hearing of the ‘Appeal,’ brought the matter before his school, ‘and when it was put to the vote, every little hand was raised in favor of contributing all we have for this object.’ He writes that, though very poor, they will raise \$10. When the news of the debt, and of the action of the General Assembly reached Africa, a Sabbath-school in Liberia determined to raise a sum of money to relieve the wants of the Board, and it sends \$7.50. Here is a voice from the mission field to the children at home.”

#### IT IS GOOD TO GIVE.

The *Foreign Missionary* says again: “More than one child has sent a generous gift, saying that in her school the subject had not been mentioned, but seeing a notice of an appeal to the Sabbath-schools in the papers, she sent \$5, or \$1, &c. The influence of this movement upon the children themselves, no tongue can tell. It binds many of them to the cause in the future, and it is in this aspect of it, that we have regarded this effort with delight. Many schools that never gave a dollar, now write, ‘We will take up a regular collection for Foreign Missions.’ Here is a gain to the cause, and a blessing to the school. Then many children have heard of the heathen, and of the Board, who knew but little of them before; and this knowledge will bring good to them, and will be the means of leading some to consecrate themselves to this cause, and to go forth as preachers of the word.”

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#### A WORD FROM MICRONESIA.

A FEW years ago, in one of the beautiful islands of Micronesia, a young girl was sitting at the feet of a missionary. A little time before that she was a wild, rude creature, as all the heathen children around her were; wearing almost no clothes, and likely to grow up a corrupt and vicious woman, like the other natives of the island. But the missionaries who had come there to live had taken her into their family. There she had learned something about God, and she tried to pray to him. She had put on American clothes, and at the time of which I speak, she was helping the missionary to turn the Gospel of Mark into the language of the islanders. At last they came to a passage which said something about believing in Christ. She stopped a moment, seemed to be thinking very hard about something, and then looked up into her teacher's face and said: “Missionary, what is it to believe in Jesus?” He had tried to explain it to her before, and now he tried again. At last she seemed to understand it, and to receive it into her heart as if it were meant for her. But just as she was beginning to feel glad that Jesus

had forgiven her sins and was her Saviour, a very sad thought came to her, and she looked up into the teacher's face again and said: "Missionary, where are my father and mother? Why did you not come to tell us this before?" Her father and mother had died before the missionary came, without ever hearing of Jesus or the way of salvation. "Then I felt," said the missionary, "as the tears rolled down my cheeks, that if I could only speak to the Christians and the Sabbath-schools of my native land, I would tell them to make haste and send out more missionaries, as fast as they could; for thousands and millions of heathen fathers and mothers, and boys and girls too, are passing away every year without so much as knowing that Jesus died to save them."

## A CONTRIBUTION FROM SOLDIERS' ORPHANS.

A TEACHER in the "Soldiers' Orphans' Home" at Davenport, Iowa, sends to the Treasurer of the American Board a small donation, and writes: "The children of the 'Orphans' Home' desire me to send you the inclosed amount (four dollars and eighty cents) as a contribution to the missionary work in Hindostan. The money has been collected by them through the sale of hickory and hazel nuts, gathered in the beautiful groves surrounding the 'Home.' They are of course poor as regards worldly affairs, but many of them are richly endowed with the graces of the Holy Spirit; and the kindly little hearts of *all* beat in sympathy for the noble missionaries of the cross in distant lands."

## DONATIONS RECEIVED IN NOVEMBER.

MAINE.	
Cumberland co. Aux. Soc.	
Gray, C. A. Blodget,	1 00
Lincoln county.	
Edgecomb, Cong. ch. and so.	21 00
Warren, Cong. ch. and so.	16 55—37 55
Penobscot co. Aux. Soc. E. F. Duren, Tr.	
Acton, Rev. John U. Parsons,	10 00
Bangor, Central Cong. ch. and so.	229 17—239 17
Union county.	
Waterford, Cong. ch. and so.	22 00
Waldo county.	
Searsport, 1st Cong. ch. and so. m. c.	3 75
York co. Conf. of Ch's.	
Biddeford, Cong. ch. and so.	35 26
Saco, 1st Cong. ch. and so. Benev. Soc. m. c.	13 00—48 26
	351 73
NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. Geo. Kingsbury, Tr.	
Stoddard, Cong. ch. and so.	32 00
Grafton county,	
Campton, Cong. ch. and so. m. c.	5 00
Lyme, Cong. and Pres. ch. and so.	
100, less express, 45c.	99 55
Piermont, Cong. ch. and so.	30 00—134 55
Hillsboro co. Conf. of Ch's. Geo. Swain, Tr.	
Manchester, 1st Cong. ch. and so.	115 00
New Boston, Pres. ch. and so. add'l, (of wh. from John N. Dodge, to const. JAMES S. DODGE; Methuen, Mass., H. M. 100, m. c. 6.80;) to const. Rev. D. C. FRANK, H. M.	160 60
New Ipswich, Cong. ch. and so. m. c.	8 38—283 98
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.	
Concord, South Cong. ch. and so.	24 57
Hooksett, Cong. ch. and so.	11 50
Hopkinton, Cong. ch. and so. add'l, friends, by Rev. W. H. Cutler,	5 25—41 32
Rockingham co. Conf. of Ch's.	
Exeter, 1st Cong. ch. and so. m. c.	
12.97, 2d Cong. ch. and so. m. c.	
6.53;	19 50
Chester, Emily J. Haseltine,	5 00
Greenland, Cong. ch. and so. ann. coll.	88 85
Windham, Miss Achsah Hemphill, 15, Mrs. Jane Hemphill, 10;	25 00—133 35

Strafford co. Conf. of Ch's.	
Dover, Belknap Cong. ch. and so.	10 00
Tamworth, A member of the Cong. ch. by Rev. S. H. Riddell,	50 00—60 00
	690 20
VERMONT.	
Addison co. Aux. Soc. A. Wilcox, Tr.	
Middlebury, Calvin G. Tilden,	7 50
Vergennes, Cong. ch. and so.	60 00—67 50
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.	
Barnet, Cong. ch. and so. m. c.	3 00
Peacham, A friend,	50 00
St. Johnsbury, North Cong. ch. and so. 49.92, South Cong. ch. and so.	
38; Friends, 300;	387 92—440 92
Chittenden co. Aux. Soc. E. A. Fuller, Tr.	
Burlington, 1st Calv. Cong. ch. and so.	21 00
Rutland and Bennington Co's Aux. Soc. J. Barrett, Tr.	
East Dorset, Cong. ch. and so. m. c.	4 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.	
Stockbridge, Harriet Chapin,	10 00
	543 42

MASSACHUSETTS.	
Barnstable county.	
Cotuit Port, Union ch. and so.	15 00
South Dennis, Cong. ch. and so. (of wh. from Mrs. Seth Collins, for China, 5;)	43 82—58 82
Berkshire co. Aux. Soc.	
Gt. Barrington, 1st Cong. ch. and so.	103 05
Lenox Cong. ch. and so.	64 00
Pittsfield, Maplewood Institute, m. c.	49 19
Sheffield, Cong. ch. and so.	45 95—262 19
Boston and vicinity.	
Boston, of wh. from a member of Central church, 45, Oliver H. Hay, 25, Mrs. Homer, for catechist at Sholapore, 20, A lady friend, 10, An ex-missionary, 2, Unknown, 35c.;	608 50
Chelsea, Winn. Cong. ch. and so. m. c. 349.06, Broadway Cong. ch. and so. m. c. 20.13;	369 19—977 69
Essex county,	
Lawrence, Elliot Cong. ch. and so. for 6 months' salary of Rev. P. O. Powers, to Jan. 1, 1868,	375 00



Essex co. North Aux. Soc. William Thurston, Tr		
Amesbury and Salisbury, Union Ev. ch. and so. m. c.	9 00	
Bradford, Cong. ch. and so. add'l, with prev. dona. to const. JOHN B. TEWESBURY, II. M.	50 00	
Byfield, Cong. ch. and so. ann. coll.	16 00	
Haverhill, Centre Cong. ch. and so. ann. coll. to const. FRANKLIN S. MCKENNEY and Mrs. JULIA M. DAVIS, II. M.	211 53—286 53	
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Middleton, Cong. ch. and so.	23 00	
Franklin co. Aux. Soc. Lewis Merriam, Tr.		
Whately, Cong. ch. and so. with prev. dona. to const. STEPHEN BELDEN, East Whately, II. M.	30 00	
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.		
Amherst, 1st Cong. ch. and so. Gents' and Ladies' Benev. Asso. 182.33; College ch. m. c. 7; the dying gift of Nehemiah H. Gage, a member of College church, to const. Rev. C. W. PARK, West Boxford, Mass., II. M. 50;	239 33	
Middlesex county.		
Cambridgeport, Stearns chapel, m.c.	12 08	
Hopkinton, Cong. ch. and so.	56 33	
Natick, Cong. ch. and so. 18.10; Rev. N. W. Sheldon. 4.00;	22 10	
Newton, 2d Cong. ch. and so. m.c.	29 34	
North Leominster, Misses J. S. and E. A. Thurston, the gift of a sister deceased,	2 00	
Winchester, Cong. ch. and so.	14 55—136 40	
Middlesex Union.		
Acton, Cong. ch. and so.	6 25	
Shirley Village, Cong. ch. and so.	16 17	
Westford, Cong. ch. and so.	16 25—38 67	
Norfolk county.		
Jamaica Plains, Central Cong. ch. and so. (of wh. from m. c. 22.)	72 00	
Roxbury, Eliot Cong. ch. and so. add'l, (of wh. from a friend, I, m. c. 26.08,) 127.08; Vine st. Cong. ch. and so. m. c. 40;	167 08	
West Roxbury, South Ev. ch. and so. m. c.	38 89	
Wrentham, 1st Cong. ch. and so. m. c.	7 00—284 97	
Palestine Missionary Society. E. Alden, Tr.		
South Weymouth, Rev. J. P. Terry's Cong. ch. and so. (coll. 39.65, Ladies, for a native helper, 37.50, m. c. 9.25,) 86.40, less c't, 25c.;	86 15	
Taunton and vicinity.		
Berkley, 1st Cong. ch. and so. Female Cent. Soc.	21 00	
Taunton, Westville Cong. ch. and so.	30 00—51 00	
Worcester North Aux. Soc. C. Sanderson, Tr.		
Ashburnham, F.	5 00	
Athol, Orthodox Cong. ch. and so.	71 25	
Phillipston, Cong. ch. and so. coll.	122 56	
Templeton, Cong. ch. and so. Ladies, 64.05, Gents and m. c. 56.66;	120 71	
Westminster, Cong. ch. and so. coll.	64 34	
Winchendon, North Cong. ch. and so. coll. 82.30, m. c. 14.10, less express, 30c.	96 10	
	479 96	
Deduct printing Conf. tract,	11 98—467 98	
Worcester co. Central Asso. E. H. Sanford, Tr.		
Barre, Oliver Barrett, deceased, by Mrs. Phebe Barrett,	150 00	
Holden, Cong. ch. and so. Gents' Asso. 29.50, Ladies' do., 35, m.c. 22.50;	87 00	
Rutland, Otis Demond,	10 00	
Worcester, Central Cong. ch. and so. (Gents' Asso. 433, Ladies' do.,		
380.65,) 813.65; 1st Cong. ch. and so. Gents' Asso. to const. C. A. LINCOLN, H. M., 247; Union Cong. ch. and so., Ladies' and Gents' Asso., add'l, 100;	1,160 65—1,407 65	
Worcester co. South Conf. of Ch's. W. C. Capron, Tr.		
East Douglas, Cong. ch. and so. ann. coll. to const. ALBERT BUTLER, II. M.	131 00	
Millbury, S. W.	5 00—136 00	
	4,861 38	
Legacies. — Boston, Mrs. Susan D. Willis, by Luther L. White, Adm'r	188 00	
West Stockbridge, Benj. Cone, add'l, by H. W. Taft and G. J. Tucker, trustees, 3,500, less tax, 210;	3,290 00—3,478 00	
	8,339 33	
RHODE ISLAND.		
Providence, Charles st. Cong. ch. and so.	34 16	
CONNECTICUT.		
Fairfield co. East Aux. Soc.		
Bridgeport, 1st Cong. ch. and so.	188 88	
Danbury, 1st Cong. ch. and so.	100 00	
Monroe, Cong. ch. and so.	28 00	
Stratford, G. Loomis	5 00—321 88	
Fairfield co. West Aux. Soc. A. E. Beard, Tr.		
Black Rock, Cong. ch. and so. 72.40, less c't. 55c.	71 85	
Weston, Cong. ch. and so.	25 00	
North Stamford, Cong. ch. and so.	8 09	
Ridgefield, 1st Cong. ch. and so.	160 61	
Stamford, 1st Pres. ch. (of wh. from JOHN P. HAMILTON, add'l, to const. himself H. M.,) to const. ABEL LOWER, Griffin, Georgia, II. M.	475 98—741 53	
Hartford co. Aux. Soc. E. W. Parsons, Agent.		
Berlin, 2d Cong. ch. and so.	118 90	
Collinsville, Cong. ch. and so.	75 00	
East Avon, Cong. ch. and so. with other donations, to const. Rev. GEO. CURTIS, II. M.	46 48	
Hartford, Asylum Hill Cong. ch. and so. coll. to const. C. J. BURNELL, J. H. ROBERTS, C. H. CAMP, J. S. TRYON, JR., ATWOOD COLLINS, MARY L. STRONG, ANNA P. TERRY, KATIE C. CAMP, MARY B. AYRES, H. M. 955; Pearl st. Cong. ch. and so. coll. 337.66; Wooster st. chapel m. c., for Protestants at Safoita, 24.81;	1,317 47	
Manchester, 2d Cong. ch. and so. m. c.	8 00	
Plantsville, Cong. ch. and so.	129 97	
Rocky Hill Cong. ch. and so. coll.	57 16	
Southington, Cong. ch. and so.	200 00	
Wethersfield, Cong. ch. and so.	238 00—2,190 98	
Hartford co. South Consociation.		
New Britain, South Cong. ch. and so. ann. coll.	1,395 84	
Portland, Cong. ch. and so. a friend, 10 00—1,405 84		
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.		
Harwinton, Cong. ch. and so.	30 00	
Milton, Cong. ch. and so.	15 00	
New Milford, Cong. ch. and so.	147 80	
Warren, Cong. ch. and so.	49 00	
Watertown, Cong. ch. and so. ann. coll., of which from Eli Curtiss to const. C. S. CURTISS, H. M. 100; 168 50		
West Winstead, 2d. Cong. ch. and so. m. c.	49 16—459 46	
Middlesex Asso. John Marvin, Tr.		
Deep River Cong. ch. and so. Gents' and Ladies' Miss'y Asso. 35.20, m. c. 93.71, to const. EDWIN BIDWELL, H. M.	128 91	
Killingworth Cong. ch. and so. Ladies' Foreign Miss. Soc. 25.56, m. c. 20;	45 56—174 47	
New Haven City. F. T. Jarman, Agent.		



Centre Cong. ch. and so. 746.89;	
Yale Miss'y Soc. 9.50; Davenport Cong. ch. and so. m. c. 7.87;	
United m. c. 3.55; Mary B. Starr, 10;	783 81
New Haven co. East. Aux. So. F. T. Jarman, Agent.	
Madison, Ladies' Cent Soc.	34 60
Wallingford, Cong. ch. and so. to const. Rev. J. J. WOOLLEY, Meriden, Conn., H. M.	75 91—110 54
New Haven co. West Consec., E. B. Bowditch, Tr.	
Birmingham, Cong. ch. and so. of which from Geo. W. Shelton to const. E. G. Atwood, Salem, N. Y., H. M. 100, H. S. 20, W. E. D. 15, S. B. 10, M. B. B. 10, D. B. 10, others 88.30, M. C. 73.88;	327 18
Derby, 1st Cong. ch. and so.	85 62
Milford, 1st Cong. ch. and so. (an. coll. 260.93, m. c. 59.07.) 320;	
Plymouth Cong. ch. and so. 79.75;	399 75
Whitville, Cong. ch. and so. to const. HARMON HUMISTON, H. M. 108.75, less cft, 1;	107 75—920 30
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Tr.	
Fitchville, Cong. ch. and so. ann. coll. 28, Mrs. Fanny Raymond, to const. Mrs. RHODA HUNT, Bozrah, Conn., H. M. 100;	128 00
Griswold, 1st Cong. ch. and so. ann. coll.	83 00
Lebanon, Cong. ch. and so.	69 59
Lisbon, Cong. ch. and so.	31 00
New London, 2d Cong. ch. and so. ann. coll.	147 49
Niantic, Geo. H. Webb,	10 00
Norwich, Broadway Cong. ch. and so. m. c.'s, 30.06, 1st Cong. ch. and so. m. c. 14.16;	44 22
Preston, Cong. ch. and so. ann. coll.	38 26—551 56
Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Columbia, Cong. ch. and so. Gents, 27.18, Ladies, 49.27, with Sab. sch. donation to const. SAMUEL LITTLE, H. M.	76 45
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.	
Killingly, D. C. Jencks, for Africa,	5 00
E. L.	7,741 82
	100 00
	7,841 82

## NEW YORK.

New York and Brooklyn, Agency of the Board, Bible House.	
Of which from Broadway Tabernacle Cong. ch. and so. 503; South Pres. ch. (Brooklyn) (coll. in part 164.61, m. c. 68.89.) 233.50; 3d Pres. ch. (Brooklyn) 132.91; Puritan Cong. ch. and so. (Brooklyn) (of which from S. C. Hills, 50,) 101.64; South Cong. ch. and so. (Brooklyn) 45.28; Union Theol. Sem. m. c. 20.57; Mercer street Pres. ch. m. c. 16.80;	1,059 70
Oneida co. Aux. Soc. J. E. Warner, Tr.	
Augusta, Cong. ch. and so	32 13
	1,091 83
Amsterdam Village, Pres. ch. m. c.	76 53
Attica, 1st Cong. ch. and so.	38 00
Auburn, 2d Pres. ch. with other donations to const. J. N. STARN, J. R. PEARSON, and Mrs. SARAH E. BOARDMAN, H. M.	280 00
Brasher Falls, Pres. ch. m. c.	3 50
Chenango county, S. M.	5 00
Chester, Pres. ch.	103 00
Durham, 1st Pres. ch. m. c.	20 00
East Bloomfield, 1st Cong. ch. and	

so. (of which from coll. 115.22, m. c. 55.95, Wm. C. Tracy for China, 50;) 221.17; Myron Adams, 20;	241 17
Eden, Cong. ch. and so., for China,	9 00
Gloversville, Cong. ch. and so. add'l,	
DeWitt Smith,	50 00
Greenville, Pres. ch. m. c.	8 25
Guilford, 1st Cong. ch. and so.	55 00
Holley, Pres. ch.	20 00
Hudson, Pres. ch.	40 10
Lowville, Pres. ch. m. c. to const. J. A. WILLARD, H. M.	100 00
Marathon, Pres. ch. add'l,	5 00
Masonville, A friend,	2 00
Mount Norris, 1st Pres. ch.	134 63
Newburg, A friend,	10 00
Niagara Falls, 1st Pres. ch. and cong. 55.35; A. H. Porter with prev. dona's to const. A. J. PORTER and A. H. PORTER, Jr., H. M. 60;	115 35
Oneonta, Pres. ch.	17 80
Oswego, 1st Pres. ch. 446.94, less exchange, 1.12;	445 82
Otto, Eunice H. Plumb,	5 00
Peekskill, 2d Pres. ch.	49 94
Peun Yan, Pres. ch.	150 00
Perry, John Borden,	1,131 65
Poughkeepsie, 1st Pres. ch. m. c.	34 13
Richfield Springs church, by Rev. F. H. Seeley,	13 50
Rome, Mrs. Ruth Foote,	5 00
South America, Pres. ch. coll.	106 50
South Salem, Elizabeth Beers,	2 00
Spencerport, Cong. ch. and so.	40 11
Sweden, Pres. ch. (of which from Adeline T. Cunningham, for China, 1;)	17 46
Walton, 2d Cong. ch. and so. Ladies' Miss'y Soc.	14 10
Yonkers, 1st Pres. ch.	331 18—3,675 72
	4,767 55

## NEW JERSEY.

East Orange, 1st Pres. ch.	57 19
Newark, Park Pres. ch. m. c.	100 00—157 19

## PENNSYLVANIA.

By Samuel Work, Agent.	
Delaware Water Gap, Mountain Pres. ch. m. c.	5 00
Neshaminy, Pres. ch.	56 70—61 70
Girard, Pres. ch.	40 75
Harborcreek, Pres. ch., ann. coll. add'l, of which from Zalmon Tracy and wife, 1, Emily Luther, 1;	2 00
Lock Haven, G. B. Perkins,	5 65
Peckville, E. Weston,	5 00
Philadelphia, J. M. Van Harlingen,	
100, J. D. L., 50;	150 00
Pine Grove, Pres. ch.	6 25
Prompton, Pres. ch.	5 00
Providence, Pres. ch. ann. coll. of wh. from W. W. Winton, 11;	38 00
Waymart, Pres. ch. add'l,	15 00
Wellsboro', Pres. ch.	20 00—287 65
	349 35

## DELAWARE.

Glasgow, Pencader Pres. ch. m. c. with other cont's to const. Mrs. MARY J. JANVIER, H. M.	20 00
Odessa, Pres. ch.	10 00—30 00

## MARYLAND.

Baltimore, 1st Const. Pres. ch. 117.81;	
Mrs. Sarah A. Hall, 275;	392 81

## OHIO.

By William Scott, Agent,	
Cincinnati, 3d Pres. ch. m. c.	18 01
Hanging Rock, 1st Pres. ch.	15 00
Huron, Pres. ch.	16 50
Marietta, Rev. E. B. Andrews,	7 50
Perrysburg, 1st Pres. ch.	30 00
Walnut Hills, Lane Sem. ch. m. c.	18 71—105 72
By T. P. Handy, Agent,	
Claridon, Cong. ch. and so.	3 00
Newburgh, Pres. ch. (of which from Rev. W. C. Turner, 5);	40 31

Ruggles, Cong. ch. and so.	96 80
Windham, Luther Humphrey, for China,	1 00—141 11
	246 83
Cambridge, Cong. ch. and so.	5 00
Lowell, 1st Cong. ch. and so.	10 00
Marietta, Cong. ch. and so.	145 00
Orwell, C. A. B. and Fanny Pratt,	9 00
Tallmadge, Benevolent Assoc'n. with other donations to const. ELIZABETH PRESTON, H. M.	98 00—267 00
	513 83

## INDIANA.

Clinton, Pres. ch.	5 55
Gosport, Rev. T. S. Milligan,	25 00
Kirklin, Pres. ch.	4 00
New Pisgah, Pres. ch.	4 10
Orland, Cong. ch. and so.	30 00
Plymouth, Miss L. Borlon,	50
Vandalia, Pres. ch.	1 00—70 15

## ILLINOIS.

Altona, A family contribution,	3 25
Bunker Hill, Cong. ch. and so.	76 00
Centralia, Pres. ch.	33 45
Chicago, 3d Pres. ch. 558.15: 1st Cong. ch. and so. (of wh. from H. Z. Culver, to const. A. M. CULVER, H. M., 100), 357.50;	915 65
Concord, Cong. ch. and so.	25 55
Kankakee, H. H. Johnson,	15 00
Newark, Horace Day,	4 00
Rockford, Westminster Pres. ch.	93 57
Rock Island, A friend,	3 00
Tolono, William Keeble,	5 00
Union, Cong. ch. and so.	10 75—1,185 22
Legacies. — Rockford, Mrs. Mary Catlin, by A. C. Spafford, Ex'r,	500 00
	1,685 22

## MICHIGAN.

Ann Arbor, 1st Pres. ch. with prev. dona's, to const. Rev. W. J. ERDMAN and G. M. HENION, H. M. 146.40, less express, 37c.;	146 03
Avon, 1st Cong. ch. and so.	8 50
Dearborn, Pres. ch.	10 00
Forest City, Rev. Jonas Denton,	1 00
Holly, Pres. ch.	10 00
Ionia, Pres. ch.	5 00
Kalamazoo, 1st Cong. ch. and so.	81 00
Muir, Pres. ch.	11 00
Otsego, Cong. ch. and so.	11 00
Pewamo, Pres. ch.	6 00
Richard, 1st Pres. ch.	76 78
Saginaw City, 1st Pres. ch.	100 00
Three Oaks, Cong. ch. and so.	10 00—476 31
Legacies. — Detroit, Euroutus P. Hastings and wife, by F. Wetmore, Ex'r	450 00
	926 31

## MINNESOTA.

Minneapolis, Plymouth Cong. ch. and so.	45 43
IOWA.	
Muscatine, Cong. ch. and so.	50 00
Newton, Wittenburg Cong. ch. and so.	19 15
Shunem, Pres. ch.	5 00
Troy, Pres. ch.	5 00
West Grove, Pres. ch.	4 00—83 15

## WISCONSIN.

A friend, for Rev. C. H. Wheeler,	20 00
Baraboo, Pres. ch.	18 00
Caledonia, Cong. ch. and so.	7 00
Fond du Lac, Cong. ch. and so. add'l,	5 00
Lancaster, Cong. ch. and so.	13 40
Racine, 1st Pres. ch. 100; "M. W. M. Y." 10;	110 00—173 40

## MISSOURI.

St. Louis, Individuals of 1st Pres. ch.	22 18
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## CALIFORNIA.

Oakland, 1st Cong. ch. and so. m. c. 2 mos.	98 53
Petaluma, 1st Cong. ch. and so.	22 35

San Francisco, 1st Cong. ch. and so. ann. coll. 1,352.60; Green St. Cong. ch. and so. for Umzuubi, Zulu Mission, to const. H. H. LAWRENCE, H. M. 100; 2d Cong. ch. and so. add'l, 11.05; D. S. Sutton, 10;	1,473 65—1,594 53
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## MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, 1st Cong. s. s. 9.96; Cumberland, Cong. s. s. 19; Edgecomb, Cong. s. s. 1.50; Lebanon, Cong. s. s. 4.50; Rockland, Cong. s. s. 13.38; Sandy Point, Cong. s. s. 7.50; Waterford, Cong. s. s. 12.07; Winslow and North Vassalboro, Cong. s. s. 5.50;	73 41
NEW HAMPSHIRE. — Greenland, Cong. s. s. 10.02; New Boston, Pres. s. s. for a scholar in Syria, 25; West Boscawen, Cong. s. s. 29;	64 02
VERMONT. — Bennington, 2d Cong. s. s. (of wh. from the Infant Class for Girls in Harpoot school, 25;) 75, Guide Board s. s. 50; Bridport, Cong. s. s. 5; Coventry Cong. s. s. 22.45; West Haven, Cong. s. s. 5;	157 45
MASSACHUSETTS. — Auburndale, Frederic W. Walker, for sch. at Diarbekir, 1, Dean A. Walker, for sch. at Harpoot, 1; Methuen, Cong. s. s. for Maduraschs. 25; Newbury, 1st Cong. s. s. 8.10; Peru, Cong. s. s. for Ceylon sch. 23.71, less c'ft. and express, 50c.; Uxbridge, Young Ladies' Miss. Society for scholars in Mana Madura and Oroomiah, 56;	114 31
CONNECTICUT. — Columbia, Cong. s. s. 24.11; Harwinton, Cong. s. s. 30; Stamford, 1st Pres. s. s. 13.29;	72 40
NEW YORK. — Albany, Robert Boyd Pratt, 1.25; Brooklyn, 3d Pres. s. s. 100; Buffalo, Bible Class in Lafayette st. Pres. ch. for supt. of a girl in Rev. H. S. Taylor's sch. Madura, 27.70; Fredonia, Ameretta Jones' s. s. class, for girls' sch. Foochow, China, 4; Mount Morris, 1st Pres. s. s. for Female Sem., Harpoot, 30; Niagara Falls, 1st Pres. s. s. 25;	187 95
PENNSYLVANIA. — Harborscreek, Pres. s. s. 4.50; Scranton, Miss. s. s. 2.25, F. E. Nettleton, 7.75;	14 50
DELAWARE. — Glasgow, Pencader Pres. s. s. for girls' sch. Mallankineru, Madura,	30 00
MARYLAND. — Baltimore, Mrs. G. N. Cressy, for pupil at Ahmednuggur,	25 00
TENNESSEE. — Jonesboro, Juvenile Miss. Soc., for a pupil in Miss Rice's sch. Oronoiah,	25 00
OHIO. — Bellevue, George Ford, for Rev. L. Bissell's sch. Mabratta Mission, 30; Painesville, 1st Cong. s. s. for Harpoot, 30; Piqua, 2d Pres. s. s., infant class, 2;	62 00
INDIANA. — Indianapolis (last gift of a little boy), for Dr. Pratt, Marsh, Turkey, 1; Rising Sun, Pres. s. s. 15; Southport, s. s. 15;	31 00
ILLINOIS. — Pecatonica, Cong. s. s.	10 00
MICHIGAN. — Muir, Pres. s. s.	3 00
IOWA. — Davenport, Children of the "Orphans' Home," proceeds of hickory and hazel nuts, 4.80; Grand View and Harrison, Ger. Cong. s. s. 13; Stacyville, Cong. s. s. 23.30;	41 10
WISCONSIN. — Windsor, Union s. s.	15 00
MISSOURI. — St. Louis, 1st Pres. s. s., Georgie Warne,	3 36
	929 50
Donations received in November,	25,113 31
Legacies, " " "	4,428 00
	29,541 31

☞ Total, from Sept. 1st, 1867, to Nov. 30th, 1867, 84,577 29

# Because He Loved Me So.

Words by Emily Huntington Miller.  
Written for *The Little Corporal*.

Music by Geo. F. Root.

MODERATO

1. I love to hear the sto - ry Which an - gel voi - ces tell,  
2. I'm glad my bless - ed Sav - ior Was once a child like me,  
3. To sing His love and mer - cy My sweet - est songs I'll raise,

How once the King of glo - ry Came down on earth to dwell:  
To show how pure and ho - ly His lit - tle ones might be:  
And though I can - not see Him I know He hears my praise!

I am both weak and sin - ful But this I sure - ly know,  
And if I try to fol - low His foot - steps here be - low,  
For He has kind - ly prom - ised That I shall sure - ly go.

The Lord came down to save me, Be - cause He loved me so.  
He nev - er will for - get me, Be - cause He loved me so.  
To sing a - mong His an - gels, Be - cause He loves me so.

"FIGHTING AGAINST WRONG,  
and for  
THE GOOD, THE TRUE and the BEAUTIFUL."

## THE Little Corporal

Is acknowledged by Press and People almost universally to be THE BEST PAPER for BOYS AND GIRLS ever published in this country.

It is edited by ALFRED L. SEWELL, and  
EMILY HUNTINGTON MILLER.

Volumes begin July or January. Back Nos. supplied.  
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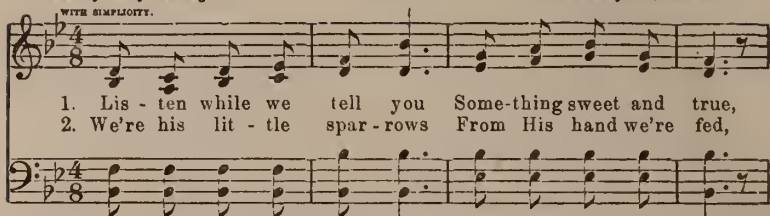
ALFRED L. SEWELL

# Listen while we Tell You.

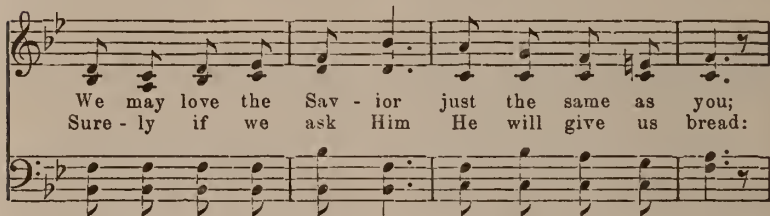
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Music by Geo. F. Root.

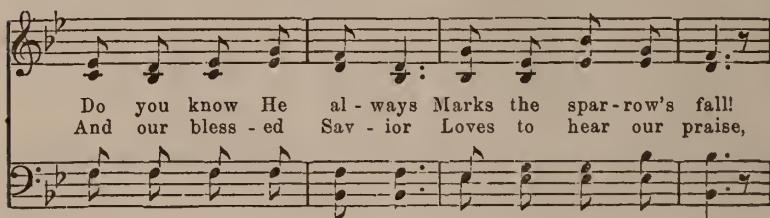
WITH SIMPLICITY.



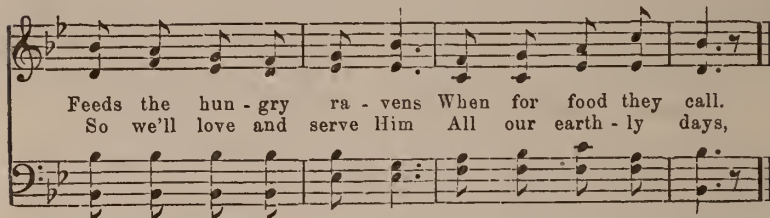
1. Lis - ten while we tell you Some - things sweet and true,  
2. We're his lit - tle spar - rows From His hand we're fed,



We may love the Sav - ior just the same as you;  
Sure - ly if we ask Him He will give us bread:



Do you know He al - ways Marks the spar - row's fall!  
And our bless - ed Sav - ior Loves to hear our praise,



Feeds the hun - gry ra - vens When for food they call.  
So we'll love and serve Him All our earth - ly days,

"FIGHTING AGAINST WRONG,  
and for  
THE GOOD, THE TRUE AND THE BEAUTIFUL."

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